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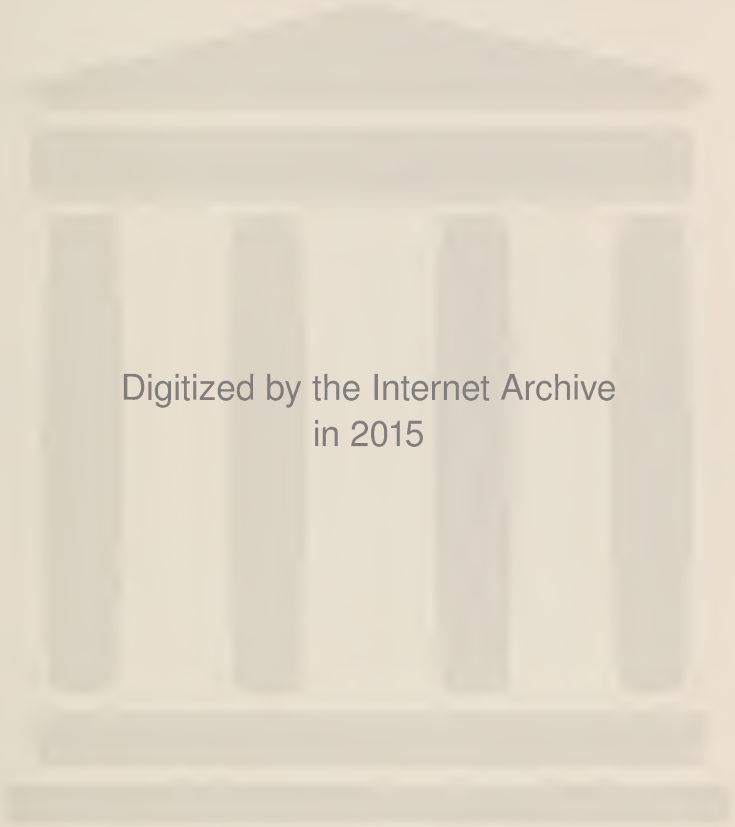
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A Polish Peasant Woman.

"Kosciusko's Hill" near Cracow, Poland.

This was made by Kosciusko's grateful countrymen who carried thither earth in small quantities until this mound was formed—a monument worthy of the hero whose grave makes it famous.

A Polish Peasant Boy.

THE

MISSIONARY REVIEW OF THE WORLD.

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PROMINENT SPIRITUAL MOVEMENTS OF THE LAST HALF CENTURY—THE WORK AT NEWPORT, ENG.

BY THE EDITOR-IN-CHIEF.

"IN THE BEGINNING—GOD." These are the sublimely significant words which open the Book of Books; and they may serve as the key to all real advance in human history. Every true movement forward has but one ultimate source; its fountain is God, and we shall find Him to be its spring if we follow the stream far enough backward to its very fountain. There is no practical difficulty that hinders all true holy living and holy serving which is not also traceable at last, to the lack of the Divine factor. God is not in all our thoughts: He is not recognized, in our plans, in our resolves, in our activities; His presence is not sought, His guidance is not real, His power is not our supreme dependence, whenever we confront failure and find our work coming to naught. And, whenever a genuine and permanent growth or increase is found, those who have the key to the history can only shout: the Lord hath done great things for us whereof we are glad.

It is now a little over twenty-five years since, in Newport, Monmouthshire, England, a remarkable work of God began, the results of which even yet appear in a manifold form. In a recent visit to Newport, where the writer held a series of most singularly blessed meetings for the deepening of spiritual life, the striking facts as to this great spiritual awakening were ascertained; and in view of the many and markt lessons which they embody, we avail ourselves of the only record now to be found—and which is now out of print—prepared at the time by one who was conspicuously connected with the history, Rev. J. Tinson Wrenford.*

It is first of all to be noticed that *God interposes in the extremity of his people.* Our unbelief and worldliness cause serious forgetful-

* "God's Work at Newport, Monmouthshire," publisht by S. W. Partridge & Co., London.

ness of Him and departure from Him; and when we are at our wit's end, and all our resources and dependences fail us, then, and it is sad to admit it, then alone, do we turn fully unto God. Religious life commonly sinks to its lowest ebb before the flood-tides of God sweep over a community. It was so in Newport. From the narrative of Mr. Wrenford we make copious extracts, for a double purpose: first, to perpetuate a record of a blessing so remarkable; and secondly, to emphasize the conditions upon which such outpouring of Divine grace depends, and may be enjoyed elsewhere.

Prior to the commencement of this season of blessing was a seed-time of tears. To the inquiry, frequently made of members of different communions, "Are you prospering? Is there much *life* amongst you?" the humbling reply was almost always returned, "Alas! we are not as we should be: there is much deadness of soul: we greatly need an awakening."

It pleased God (early in the year 1870) to put in the hearts of some of His children to meet together every Friday evening to pray, specially for a blessing on the services, teaching, and other means of grace on the approaching Lord's Day, and also that God would graciously pour out His Spirit on the church with which they were connected, and upon all other Christian congregations in the town. Amid various discouragements this little prayer-meeting was carried on week after week. At first only a very few assembled; but, at last, the room became inconveniently crowded. The Lord gave them the spirit of prayer and supplication, but withheld any special or signal indication that their petitions would be abundantly answered. They did certainly perceive a change in their own Minister's preaching, and remarkt upon it one to another. He himself, conscious of it, was led publicly to express his gratitude to God for the sustaining intercessions of the "praying band." At length, however, a deep impression was made on the minds of some who had thus continued together in prayer, that the Lord was about to commence a great work in Newport. Their faith had long been exercised: now they began to expect a gracious answer.

Just at this time the wish was exprest by members of the Young Men's Christian Association (with which several of these praying men were connected) that a meeting for *united* prayer should be held at an early date; and an earnest invitation was issued to "Christian men and women of all denominations," to meet together at the Victoria Hall, on Thursday evening, January 12th, 1871, "to call on the Lord (1.) for the descent of the Holy Spirit among them, and an increase of vital godliness; and (2.) for the conversion to God of many of their fellow-townsfolk during the coming year." This united prayer-meeting was attended by a large number: a most solemn spirit pervaded the assembly: the Lord Himself was in the midst, His presence being felt by many.

There was a short season of praying and waiting again: the Lord "tarried"—but not long. The spirit of expectation continued, and, indeed, became intensified. At length came the "earnest" of the approaching "showers of blessing." On Sunday evening, February 16th, the preacher (who had himself on the previous day experienced a glorious deliverance from the buffetings of Satan, and been brought out into "a wealthy place," a place of sunshine and certainty never before experienced by him), made an earnest appeal to any who were in an anxious and inquiring condition of mind, to remain at the close of the service. Several that night found peace with God, through Jesus Christ. The work of "in-gathering" had commenced, although, as yet, but on a small scale. Several weeks past away, Every Sunday night inquirers were led to Jesus: and every

week it became more and more apparent that the Lord was preparing the minds of many for the momentous cry, "What must I do to be saved?"

About this time special "Mission Services" were held at the neighboring town of Cardiff, upon which the Divine blessing was evidently resting. Among the preachers was the venerable Robert Aitken—so long and well known in England and Scotland in connection with evangelizing labors. An invitation to come to St. Paul's, Newport, was complied with. At the foot of the handbills announcing the forthcoming special services, was printed the text from Malachi, "*Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*"

A very solemn spirit of supplication and expectancy pervaded the preparatory prayer-meeting, on Saturday night, March 25th, and on the following morning, Mr. Aitken preacht, taking as his subject the incidents narrated in the eleventh chapter of John's Gospel relating to the sickness, death and resurrection of Lazarus. Mr. Aitken spoke of *realities*. The anxiety of Mary and Martha, their affliction, their grief, were real: the loving sympathy of Jesus toward His distrest diciples was also real: and so, too, His power over death and the grave. Jesus is still a *real* Savior—"the same yesterday, and to-day, and forever." His words were, that day, addrest to many of His hearers: "The Master *is come*, and *calleth for thee.*"—"Take ye away *the stone.*"—"Lazarus, *come forth!*"

In the evening Mr. Aitken again preacht, from Heb. xii: 24, and the Spirit accompanied the word spoken. At the close an invitation was given to any who might be desirous of direction, and a large number remained, many of whom were evidently in a state of deep concern as to salvation: and that night, about seventy entered into the liberty wherewith Jesus makes His people free.

On the four evenings following, Mr. Aitken preacht, to crowded congregations, "the unsearchable riches of Christ," his sermons being characterized by great simplicity and fervency. With a power of utterance at times vehement, he besought the careless, the ungodly, the mere professor, to come to Jesus for pardon and eternal life. What he contemplated was the *reality* of all that the Gospel declared,—the reality of the sinner's necessity and danger,—of the all-sufficiency of the blood of Jesus,—of the love of the Father toward the returning prodigal,—and of the power of the Son of Man to forgive sins. To him sin, the judgment, eternity, heaven, and hell too, were terribly real. Hence the "reality" of all his appeals, remonstrances, and exhortations. The Lord owned His word upon each occasion, and every night crowds of penitents came for direction. The after-services were prolonged until nearly or quite midnight: and, even then numbers lingered, as tho loth to depart without further blessing.

* * * * *

Thus were brought to the feet of Jesus the young and the old,—hardened sinners,—mere professors of religion of many years' standing,—backsliders,—the self-righteous—persons of almost all classes and descriptions. Husbands and wives, parents and children, brothers and sisters, in some instances, whole families, were brought in—in other cases the remaining members of otherwise godly families were reacht by the Word, and led to the cross.

One precious feature of these services was the *real spiritual unanimity and unity manifested by Christians of all denominations, from first to last.* It seemed as tho the Lord's prayer was fulfilled, "*That they all may be one.*" His people *felt* they were "*one,*" not artificially or theoretically, but actually and truly. Distinctive titles, indicative of divisions in the family, were forgotten. Churchmen, Wesleyans, Baptists, Independents, Brethren—all met together in the house

of their common Lord, not as "sectarians," but as "*Christians;*" with one heart and voice they prayed and praised; with one purpose they assisted, when occasion served, in directing the inquiring. The Spirit of the Lord was a spirit of love and fellowship to them all: and Jesus was Himself in their midst, breathing upon them, and saying to them, as to the disciples of old, "Peace be unto you."

After Mr. Aitken left Newport for his own parish, in compliance with the earnest desire of many, special services were continued during the five following days, and the Lord did not stay His hand or withhold His blessing. Every night many penitents were led to the cross, and found peace and joy in believing. Friday was a day long to be remembered. It was the commemoration of the crucifixion. A vast congregation assembled, and about five-and-thirty souls cast themselves upon the finisht work of Jesus, and realized pardon and deliverance.

Thus closed the second week of the special services. Altogether six hundred souls had been brought to the Lord. Among the converts were persons connected with nearly all the congregations of the town. No attempt was made to proselytize; on the contrary, the converts were urged ordinarily to remain in connection with the communions to which they had formerly been attacht. Many congregations were stirred up to pray for the outpouring of the Holy Spirit upon themselves, and a reviving work began to make itself felt among the people. Special services were commenced at several churches of the neighborhood; and the power of the Lord was present to heal and to save.

In May, Lord Radstock delivered evangelistic addresses at Newport. Two halls were secured, each accomodating at least a thousand persons. Two addresses were given daily, and each evening the hall was densely crowded. His expositions and appeals—so scriptural, clear, earnest, and persuasive—were listened to with deep attention. The Spirit of God graciously applied the word, and again the Lord brought many souls "out of darkness and the shadow of death, and brake their bands in sunder."

In June, Mr. Aitken paid a second visit to Newport, accompanied by his two sons, the Rev. R. W. Aitken, and the Rev. W. Hay Aitken. It pleased God to give His blessing to the Gospel message at each of the assemblies, conversions taking place every night.

The congregations were extremely large. On one night, nearly or quite two thousand persons were crowded into the church, while hundreds thronged the approaches, unable to obtain admission. The services were prolonged to a very late hour, in consequence of the large number of anxious ones seeking direction. The result of this second mission was that three hundred souls were brought to the Lord, in connection with St. Paul's church alone.

Surely no one can speak of an aggregate of *one thousand profest conversions* in a single parish within four months, without feelings of fervent gratitude to Him who alone can turn one sinner "from darkness to light, and from the power of Satan unto God." Many hundreds besides were awakened and led to Jesus, in connection with other communions, in the same period of time, and the work of the Lord rapidly spread to several parishes adjacent. But yet further testimony has to be borne to the goodness of God in His dealings with the people of Newport. He did not withdraw His hand, and cease to manifest His power to save, but on the contrary, proved, in the six remaining months of the memorable year 1871, that He was always ready to respond graciously to His peoples' prayers, and to own their efforts for His glory in the conversion of souls. His disciples were stirred up to multiply and extend the means heretofore employed—nothing doubting as to the result. The Young Men's Christian Association commenced a daily midday prayer-meeting at their rooms, which proved a means of spiritual refreshment and strengthening to many. They engaged the large Victoria Hall, for

special Sunday evening services, the London Evangelization Society sending down, week by week, experienced evangelists. From twelve to fifteen hundred persons were thus gathered on each occasion, a large proportion being not in the habit of frequenting any place of Divine worship. The Lord caused His blessing to rest upon this additional effort, and every Sunday souls were won to Christ.

Most markt and evident was the result of God's work upon a large portion of the Newport population. The Churches of Christ were revived. Christians were not contented with a bare spiritual existence. The surpassing blessedness of the "higher Christain life" was sought and realized by very many. The old condition, so far removed from that to which believers should attain, became distasteful, and from the heart—gladly, gratefully, lovingly—proceeded the cry, "*All for Jesus!*" Nor could they who had received so much at the hands of the Lord remain inactive. "Lord, what wilt thou have me to do?" was the cry of many a willing worker; and, in a variety of ways, the desire to be useful found welcome exercise. And more than, perhaps, at any time before, Christians discovered that, notwithstanding all minor differences, they could "love one another, with a pure heart, fervently."

The people of the world were, at the first, evidently perplext by what they witnessed. The confession was again and again made, "I can not understand it." In some instances utter incredulity was exprest; while not a few attributed it to a sort of fanatical excitement, the effects of which would soon pass away. The people of the world could not be expected to form a right judgment upon such a subject. It lay beyond them altogether; and their opinion of it could not possibly possess any value. To the unconverted, the operations of God's Spirit must ever be an enigma which they can not explain. The Inspired Word tells us, "The natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned." That is decisive.

But what a solemn season is it to a congregation—to an entire community—when God thus wondrously makes bare His arm and manifests His saving power!

In concluding this narrative of God's great work at Newport, to what shall we trace it, so far as man is concerned? Shall it not be, first, to *earnest, believing persevering prayer* "for this very thing;" and secondly, to the *real preaching of a real Gospel?* Our Lord's words are: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Surely, this assurance ought to be sufficient. And as to the preaching, of what avail is it unless a *real* Gospel be preacht? It is to be feared there is much *unreality* in the preaching of the present day. If men are really sinners—perishing sinners—then away with theorizing, with speculating, with mere "opinions" and "views." Away, too, with all dead "sermonizing," be it never so correctly and artistically done. The need of men's souls is awfully real: let them hear of a God really waiting to be gracious; — of a Jesus really able to save to the uttermost and as willing as he is able; — of an all-sufficient atonement really made and accepted;—of the precious blood of Christ, that can really cleanse from all sin;—of a Holy Spirit really given to regenerate, guide, comfort, teach, and sanctify men's souls. Let them hear of a real heaven—a real hell—a real eternity; of real pardon for the guilty—real peace—real joy—real life; of a real approach of the sinner to the feet of a present Savior—of a real acceptance of Jesus, and a real surrender to Him, and then a real and most blessed discipleship, Away with mere ideas! with mere "hopes" and "trusts!" with all uncertainty and unreality!

This *reality* of praying, preaching, and hearing was at Newport, the secret of the conversion of so large a number of souls to Christ—through the power of the Holy Ghost.

Why may not such a result be brought to pass, wherever sinners are found? Doubtless, the fear of the world's frown, prejudice, routine, dead formalism, a dread of "irregularities" and of "excitement" may hinder; but should not all hindrances be surmounted for Christ's sake, and that souls may be saved?

O for *reality* in the *praying* of God's people, reality in the *preaching* of God's ministers! O for men to preach, and people to pray, who have themselves been brought into a condition of conscious acceptance—pardon—life; who themselves are "*in Christ*," and who know, in their own daily experience, the sweetness of that "peace of God" which "passeth all understanding," and of that "joy" which is "unspeakable and full of glory." O for *reality!* A real lifting up of Jesus in the midst of perishing sinners—not that "doctrines" or "views" (be they ever so correct) may be set forth, discust, demonstrated,—but that the guilty may draw near — may look — may live! O for the "real presence" of Jesus in our assemblies,— the real coming of the sin-burdened to Him there and then,— and the real reception from His willing hands of a most real salvation!

So writes substantially, the original narrator of God's work at Newport. And, in thus perpetuating and extending this testimony to one of the most deep-reaching and remarkable spiritual movements of the last half century, we are confident that God means the whole church to learn a lesson.

What is that lesson? It is manifold in instruction altho it all bears in one direction. No one who carefully reads this solemn story of divine dealing can escape the conviction that a peculiar stress is laid by these events upon *united prayer, a pure Gospel, hand to hand contact with souls, and simple faith in God's present power to save.* Here was no grand array of unusual and striking combinations. No far-famed evangelist was sent for to inaugurate a revival, there was no appeal to novelty, nothing dramatic, spectacular, sensational. The whole work began in the prayers of a few fervent believers for the church with which they were connected, and particularly their own minister. Their prayers first brought to him new blessing and new power in preaching; then, as souls were won, the work spread to other congregations; the circle of prayer expanded and became more inclusive; differences of doctrine and polity were forgotten in the bond of unity; variety of congregational life was merged into community of work for souls. As help was needed, the most spirit-filled helpers were sought—and dependence was never transferred from God to man, but the power of a God-given Gospel and of a God-given Spirit was constantly and reverently recognized.

Contrast all this with modern efforts to secure revival. We read some time ago with a shock of awful surprise a private pamphlet prepared by a noted evangelist as a guide to committees who were making ready for his coming. It was full of dependence on "business methods," advertising—striking announcements, big posters, etc., etc. —everything must be done to create a public *furore* in advance. This is the way of the world, and it is now the way of the church. Boston

wants a revival; and Mr. Moody must be at Tremont Temple, and Sam. Jones and Francis Murphy at other "temples"—and the men whom the people will flock to hear must be got—so says Dr. Chapell, as he contrasts the revivals of fifty years ago with those of to-day. We have no design, as he had none, of reflecting on either of the above-named evangelists, but what we would emphasize is, that for a true revival whose results are to be lasting, our dependence is to be first of all on God, not on man. We must emphasize the preacher less, and the message and the Spirit more. The most wide-reaching revivals of this century have been associated with the most unexpected times and methods and men; they have been a surprise to those through whom they were wrought. They have been preceded by fasting and prayer, have begun often in a union of prayer between two or three burdened souls. We knew, for instance, a case where a few young men, who could find no better place wherein to meet, actually went into a church belfry, unwarmed, in winter, and there sought blessing for the congregation; their numbers slowly increast until the unfinisht room was too strait for them; and when their meeting was scarce known to the congregation, a mighty flood of blessing was already upon the community. Another case is known to the writer where a very ordinary preacher, speaking to his own people about parental duty and responsibility, felt moved to call on parents who were imprest with their own unfaithfulness, to come from their seats and stand in the aisle in token of repentance and earnest seeking for blessing. Out of the pews moved fathers and mothers, until the aisles were filled and they crowded about the communion table—and the place was turned in a Bochim. We are getting away from dependence on *ordinary means of grace*. We do not expect any widespread blessing on the preaching of the simple Gospel and on prayer, and on personal contact with souls, and must have several churches united, and great meetings, with distinguisht evangelists and great choirs with far-famed Gospel singers, or we look for no divine outpourings. All this is unscriptural, unspiritual, abnormal. The Gospel would be a failure if it were not. And because our churches, and pastors, and the people at large have lost confidence in the ordinary use of Gospel means, and depend on extraordinary efforts alone, every interest of the churches is in peril. Even for missions we must have colossal meetings—some president or ex-president, or governor, or other celebrity must preside—some gigantic crowd be got together in some way; no matter if the speakers are not spirit-filled men, if they are only attractive—no matter if the assemblies are not composed of the more devout, if the numbers are large and the *élite* are there! These are the unspoken sentiments which have too often guided the arrangements, and repelled the Spirit of God and forfeited blessing. At risk of being accounted pessimistic and hypercritical, we repeat that, if the church wants greater prosperity in

the life of her members, and in the abundance and constancy of her benevolent offerings, the Holy Spirit must be more honored; there must be believing prayer and faith in God's promises. God's arm is not shortened nor His ear heavy, but there are modes of doing and attitudes of being which He will never own with the sanction of His blessing.

Let any pastor undertake in his own congregation and parish work to follow a few simple rules, and see the result:

1. Get himself thoroughly *right with God*, by abandoning every known sin or doubtful indulgence, and seeking first of all for himself the very type of life and character which he craves for his people.

2. Trust himself absolutely to the Gospel as the power of God and the wisdom of God unto salvation, and expect that God's word, faithfully preacht, will not return to Him void, in a single instance.

3. Give himself to prayer—giving time enough to get the sense of God in the closet; and never leaving the place of supplication until he gets a divine vision—a new impartation of life and power.

4. Go himself to seek individuals—not depending on mere pulpit exhortations—but remembering that souls are won by individual approach, and that all such contact will make his preaching more personal and effective.

5. Keep himself from all direct or indirect dependence on man; avoid seeking men's applause, or looking to man's patronage for support and encouragement. Let him study the Acts of the Apostles and aim at an apostolic church life.

6. Live himself a life of faith, depending on God for his support, daring to cut loose from the pew system and take his support from voluntary offerings; and sedulously cultivate in his people the same spirit of direct leaning upon God.

7. Yearn himself over a lost world—cherishing a missionary spirit, and claiming the entrance into the holiest as the intercessor's place and privilege; and educating his people to regard missions as the indispensable proof and fruit of all spiritual life.

No man could follow seven such simple rules and patiently wait, without seeing a mighty work of God in his own life and sphere of labor. And it is only in such a new level of spiritual life and character and conduct of God's work that the permanent revival of missions is to be found. The stream needs a source more abundant and elevated—then the channel will be full and the current rapid. God is speaking, and it is not in this case, out of the cloud—no mystery attends His utterance. All the great spiritual movements of the century have hinged on supernatural interposition in answer to believing prayer. If we are to have other such divine interpositions, other intercessors must be found, mighty through the same means which were used by Daniel and Job, Elijah and Samuel.

MIZPAH CHAPEL OF CONGREGATIONAL SLAVIC MISSION, CLEVELAND, O.

In this "Polyglot" chapel four languages are constantly used: Polish, Bohemian, German, and English.

ST. STANISLAUS ROMAN CATHOLIC POLISH CHURCH, CLEVELAND, O.

TAKING STRONGHOLDS.

CHRISTIAN WORK FOR OUR FOREIGN POPULATION.

BY REV. A. F. SCHAUFFLER, CLEVELAND, O.

When, during our Civil War, Vicksburg, strongly fortified and held by the Confederates, was a tourniquet fastened on the great main artery of this country's circulation, it became absolutely necessary to capture it. No cost of means or men was considered too great, for was not the lasting welfare, even the life of our nation, at stake? The more difficult the task, the more stubborn and fierce the resistance, the more determined, carefully planned, and courageously executed were the efforts made to take that stronghold. And when it was won and the stars and stripes waved over it, a thrill of joy went through the Northern States, and every patriot thankt God, took courage, and lookt more confidently for the final and lasting victory of freedom and loyalty. We have some Vicksburgs still.

It is little more than a decade since American Christians began to realize certain very serious dangers that threatened the stability of our free Christian institutions and the welfare of our country, — dangers arising from the character and influence of some parts of the immense immigration of later years. Americans are naturally optimistic, and have fondly hoped that the very atmosphere of "the freest country on earth" and our vaunted free-school system would not fail to transform all classes of foreigners into loyal and useful American citizens. But such unexpected and terrible events as the bloody Cincinnati riot of March, 1884, started by a mob of second-generation young Germans, who raised the cry, "On to the jail," and which resulted in the destruction of valuable property, the death of forty-five men and wounding of one hundred and thirty-eight, and the awful Chicago Haymarket bomb tragedy in May, 1886, whose perpetrators were chiefly foreigners, rudely waked us from our pleasing dreams and shockt us into something of a true sense of the situation. The Mafia in New Orleans, the more recent Chicago Pullman strike riots, the bad eminence and dangerous power attained by Gov. Altgeld, and many other less markt but not less really significant proofs of the activity of anarchic and revolutionary forces, have so emphasized the danger that threatens this nation from the presence in it of mischievous foreign elements, that of late strenuous efforts are being made to restrict emigration and to exclude undesirable foreigners. But whether such attempts are successful or not, the fact remains that there are immense portions of our foreign population, which, whatever possibilities they may present of future development into true American citizens, are very far from being now in sympathy with the

principles and institutions which we most prize as the foundation of our nation's character and the condition of its prosperity. They are Vicksburgs, hard to win, but all the more necessary to gain for true freedom and genuine Christianity. Left to themselves, they will be a serious menace to our country's welfare; won for the Bible idea of Christian citizenship, they will help to make our nation that happy people whose God is the Lord, and which rejoices in peace and righteousness as the conditions of genuine and lasting prosperity. Perhaps we can best gain some adequate idea of the difficulty, urgent importance, and practicability of the great task which God in His providence has set His people in the whole northern and western part of our land by sending into our very midst such armies of foreigners, if we consider one of the nationalities thus providentially brought close to our doors and hearts. One element in our foreign population which does not naturally accept our conception of Christianity or readily adapt itself to our social, educational, and religious order of things, is the Polish. It is an important part of our immigrant population. Of our Slavic elements it is by far the largest, much outnumbering Bohemians and Slovaks (Hungarian Slavs) taken together, and constantly increasing in size and political influence. "Poland in America" is a Vicksburg which must be taken for Christ. It is a stronghold of Rome, that old and determined enemy of the Bible and of all true freedom and progress.

A glance at the tragic history of Poland, at the religious condition of the Poles in America, and at the efforts being made to reach them with the Gospel, will show how great and urgent is the duty to do the very best of missionary work for that interesting people.

I. History.—The early history of the Polish people is shrouded in the mists of myth and mystery. In his "Story of Poland" Morfill, says: "The first undoubted historical event in which Poland is concerned relates to the year 963 A.D., when the Markgraf Geron conquered the heathen prince Mieczyslav, who ruled over the Poles from the Oder to the Vistula, and made him pay tribute to the German Emperor Otho I." In 965 Mieczyslav became a Christian, as condition of marrying the daughter of the King of Bohemia. Under Boleslas the Great Poland became a kingdom, and made great progress, building many new cities, and increasing trade, while Christianity was more widely spread and firmly establisht among the people, and schools were founded. There were no popular assemblies, society being organized entirely on a military basis. By the beginning of the 11th century Poland had absorbed nearly all the Western Slavic States, including Bohemia.

Poland gradually became the great power of Eastern Europe, which it continued to be till near the close of the 17th century. From 1541 to 1606 was the golden age of Poland, which saw the rise of

Polish literature, and during which Stephen Batory, Prince of Transylvania, a vigorous ruler, became King of Poland. He renounced Protestantism for the Roman Catholic faith. During his reign the Jesuits were introduced into Poland, and a great contest took place between Protestants and Catholics, in which the latter gained control, by aid of the Jesuits, who had in their hands the education of the country. The country was rent by adverse factions, and from that time began the decline of Poland.

In 1674 John Sobieski was made King of Poland, and earned the title of "Savior of Europe" by hastening with his splendid army to the relief of Vienna, besieged by an immense and victorious Turkish host, which he utterly routed in one battle, saying: "Not unto us, not unto us, O Lord of Hosts, but to Thy name give glory." Sobieski's valor changed the course of European history, but could not arrest the internal dissensions of unfortunate Poland, or save it from the envy and enmity of other European powers, which combined to bring on the final catastrophe. The first partition of Poland between Russia, Prussia, and Austria occurred in 1772, the second partition in 1793, and the third in 1795. The noble patriotism and magnificent bravery of Thaddeus Kosciusko, who fought against tremendous odds, availed not to stem the tide of ruin that overwhelmed Poland. The Poles lost their independence and their country, and Siberian mines and prisons attested the terrible severity of the punishment meted out to them by the victors.*

The causes of Poland's misfortunes are not far to seek. The chief ones are: 1st. The abnormal social conditions. The nobles, jealous of each other, and united in jealousy of their king, reduced the serfs to a state of practical slavery, with power over them of life and death, and then finally bound them to the soil. 2nd. There was no Polish middle class. The burghers were Germans and Jews governed by special laws. They could own no land, which was wholly the property of the nobles. 3rd. The influence of Protestantism was fiercely combatted and overcome by Papal power. 4th. All education was in the hands of Roman Catholic ecclesiastics. 5th. Poland had no natural frontiers, and was surrounded by powerful enemies ever ready to despoil her. These conditions promoted internal dissensions, decay, wasting wars with neighbors, disintegration, poverty, and ruin. It has been truly said that Poland was "the heaven of the nobles, the paradise of the clergy, the gold-mine of foreigners, and the hell of rustics." We may add that it became the grave of true liberty.

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* We owe a debt of gratitude to Poland,— for Kosciusko, like Lafayette, came to our aid during our Revolutionary War. "He joined the American Army as a volunteer, and was conspicuous for his bravery at the battles of Saratoga and Yellow Springs. Washington made him a Brigadier and afterwards Governor of West Point." He helpt us win the freedom he could not conquer for his own country.

II. Religious Condition in America. It will surprise none who know anything of Poland's sad history and present opprest condition, that Poles are anxious to leave the land they may no longer call their own, in a large part of which government is systematically suppressing Polish nationality and language, and to found new homes in this country of freedom and opportunity. But with most of them it is true, "change the place and keep the pain"—or rather "the chief cause of the pain," which in their case is the tyranny of their Roman Catholic priests with the resulting ignorance, ghostly fear, bigotry, and violence. This makes their presence in large numbers a very serious matter.

It is impossible to obtain reliable statistics of the number of Poles in the United States, for many of them tell the Census official that they are from Russia, or Germany, or Austria, and are set down as Russians, Germans, or Austrians. But it is safe to say that there are between one and two millions of Poles in the United States. Chicago has about 70,000, Pittsburg 65,000, New York and Brooklyn 45,000, Buffalo, N. Y., 30,000, Detroit 25,000, Cleveland 8,000 to 10,000. I have before me a list of 79 Polish colonies in 14 States.

What an important social and political factor these compact Polish colonies are becoming, was pointed out by the *New York Evening Post* in its issue of April 13, 1892. The *Post* said: "In Milwaukee, Wis., there is a Polish population of 25,000 in a total of 200,000, and, as they are exceedingly clannish in politics, as in everything else, the Polish vote is cast almost solidly in a block, and this nationality already holds the balance of power in city elections."

The Pole is as much under the control of his priest as is the Irishman. For him the priest is God's representative, the priest's word is law, and the priest's anger most dangerous. A young Pole, who afterwards joined our Bohemian Mission Church in Cleveland, unable to pay the priest's assessment towards building a fine new church, was summarily excommunicated, and thereupon thought himself lost forever, and he was much more intelligent than the majority of our Poles, mostly the descendants of the enslaved serfs.

Polish priests are very strong and even fierce in opposing not only all Protestant influences brought to bear on their people, but also the Americanizing influence of the public school. They have kept their people secluded in Polish colonies and Polish quarters of the cities, where the butcher and baker and grocer are Poles, and have made it an unpardonable sin to send children to our public schools.

A priest told one of our colporteurs that he had burned seventeen Bibles sold to his people. And when one of our Polish missionaries called on him to ask why he refused his people permission to read the Word of God, the priest became so angry that he set his dog on his visitor; fortunately the dog had wound his chain around the priest's

legs, and could not reach our brother. Another priest drove away a young Pole, now a member of a Protestant church, by charging him $4 for absolution, which the young man was unwilling to pay. One of our female missionaries who worked among the Poles in Toledo, O., reported that the priest had roused the people very much against her, and forbidden them to buy any books from her, or to send their children to her sewing-school, and ordered that if she visited any of their houses, they should take a broomstick to her. But with all their fear of the priest and servile submission to him, there is a spirit of growing independence and revolt abroad amongst Catholic Poles in the United States. Hence the frequent reports of mobs, riots, violence, and bloodshed in Polish parishes. Hence also the new movement to form independent Catholic Polish churches, of which there are quite a number already started in several large cities. Quite a large church of this kind was founded in Cleveland about two years ago. I have before me a copy of a Cleveland paper of December 8, 1894, in which there is a very remarkable account by a Polish editor of his efforts to start this new movement. He says, that as the Polish people are very earnestly and patriotically devoted to their religion, the only way to lift them up is to reach their hearts through their devotion to the church. After he came to this country, eleven years before, he found out that "the Roman Catholic Church keeps the Poles in the worst kind of slavery for its own shallow and egotistical purposes." He asserts that for a Pole the priest is "almost a personification of God on earth," so that every Polish priest exercises a tremendous influence over his flock. But, "instead of trying to ennoble them, to lift them up morally and mentally, every priest is trying to make them even more ignorant, more fanatical, more superstitious than they are." This is the reason, says the editor, "that they are so far away from the spirit of American institutions, that they are regarded almost as a blot on the civilization of the 19th century, as well as on the glorious Constitution of the United States." This editor started to spread the ideas of religious freedom eight years before by means of a paper publisht in New York. The paper was put under the ban by the Polish clergy over all the country. He made two other attempts, one in Chicago and another in New York, but "in each case the Romish priest won the battle." When he started this movement again in Cleveland, he determined to put a priest at the head of it. He pickt out one who had been driven away from the largest Polish church in Cleveland by his people on account of his alleged immorality and dishonesty.

But later the editor thought himself mistaken, and exprest the conviction that the priest had made his peace with Rome. This led to their parting company. But it seems that the priest had not been reconciled with Rome, and his church continues to the present independent of Rome. On one occasion, when celebrating the anniversary

of the giving of a Polish Constitution, he invited one of our missionaries to make an address to his church, crowded full of Poles. It was an admirable opportunity to speak to them of the true liberty with which Christ makes us free. This priest has circulated Bibles and Protestant tracts among his people. This contest between the new church and the old has opened the eyes of many Poles, and led them to look upon Protestants and Protestant missionaries with much more favor.

As I write, a terrible conflict is progressing in the Polish colony of Bay City, Mich., where there are 6,000 Poles. An elderly priest was accused by his people of gross immorality and dishonesty in the handling of church funds. A riot ensued. The priest was driven away and the church closed. When the Sheriff appeared with the Bishop to reopen the church by force, they found a body of 400 Polish women massed against the church doors, and the Sheriff turned to the Bishop and askt whether he would command him to charge upon those women. The Bishop's heart failed, and the attempt was abandoned. Polish women routed the Bishop. All the twelve or fifteen Roman Catholic priests of Bay City stood by the Polish priest, but he had to go, so strong was the feeling against him. Another priest was secured in his place, but having refused to let the opponents of his predecessor see the church accounts, he involved himself in a fierce conflict, which has just resulted in his shooting two men and being under bonds for trial. The church is closed again, and excitement runs high. In the meantime Congregationalists and Presbyterians have united to commence missionary work for the people shut out of their own church and fighting for a purer priesthood. Quite a large number of Polish children attend sewing-school on Saturday and Sunday-school on Sunday, and the missionary finds open doors into many families and many hearts.

There is much such dissatisfaction with priestly abuses among Poles over all this country. The spirit of American liberty and the influence of Protestantism is having its effect. This leads to our third topic.

III. Missionary Efforts for the Evangelization of our Polish Population.—Missionary work for the Poles in this country is yet in its infancy. Our Poles are mostly the descendants of the serfs whom the Polish nobility enslaved while fighting for their own freedom, and on whom the church of Rome has fastened the fetters of ignorance, bigotry, and fear. It is hard to conceive the difficulties which at every step beset the missionary who wants to reach the Pole with the Word of God. The common Pole is afraid of the priest, afraid of excommunication, afraid of consequent loss of his soul, afraid of losing his livelihood, afraid of violence from his fellow Poles. The latter fear is well grounded, for many of the Poles are ever ready for a fray. And

yet patient and persistent efforts, prompted by genuine love for Christ and for misguided souls, have not been without their reward. There are grand possibilities in the Polish people. A people that has produced a great poet like Mickiewicz, a great astronomer like Copernicus, a great composer like Chopin, and many great patriots and heroes like Sobieski and Kosciusko, is a people well worth winning for Gospel truth and freedom.

The first Polish convert I ever saw, a man given to drink and gambling, and moved to attend Y. M. C. A. meetings and church services by a faithful German fellow-worker in the factory, and who subsequently went through a course of preparation for the ministry in the Slavic department of Oberlin, O., Theological Seminary, has been laboring patiently and faithfully for years in Detroit, Mich. Many a one looking through the reports of his early years of labor, would have said that he would be justified in giving up the work, so great was the prejudice against him, and so small the apparent hope of success. In Detroit there had been the same sort of a split as later in Cleveland, and a priest who had been driven from the great Polish church on account of alleged immorality, succeeded in founding an independent Catholic church, which still exists. At first it seemed as tho this would facilitate Protestant missionary work. But the missionary found himself accused by both parties of being the spy of the other.

Latterly infidelity has begun to appear amongst the Poles. This new tendency among the Poles, a very old one amongst the Bohemians, illustrates the fact that the church of Rome is not only the mother of bigotry, but the promoter of infidelity. But in spite of all the difficulties and trials he has had to meet, this faithful missionary has lived to see blessed results of his labors. The First Congregational Church of Detroit, which opened its beautiful new building for Polish services, has received thirty-six Poles into its membership. This forms virtually a branch church ministered to by the Polish missionary. No one who has not lived in a Roman Catholic community, and who does not know the Poles from close contact and long observation, can imagine what true courage, strong faith, and genuine heroism it takes on the part of this people to come out from their church and expose themselves to the taunts and fierce opposition, often threatening personal violence, of their former coreligionists.

A Polish woman in Cleveland, who has for some years attended our services, was visited by our American lady missionary who has learned Polish, to whom she related her recent experience when, with her husband in the Roman Catholic church, she heard the priest declare that no one could be saved but Roman Catholics. The wife shook her head so hard in dissent, that her husband, a bigoted Catholic, wanted to put her out of the church. The missionary said to her, "I have long wondered why you still go to the Catholic church, since you do not

believe what they teach." To which the woman answered: "I go only because my husband compels me. I will not pray to the Virgin or to pictures. I believe only those can be saved who trust in Christ and serve Him."

The Christian churches of America have only begun to make their approaches to this stronghold of Rome in our midst. As the loyal patriots of our Civil War cherisht no hatred of those who were fighting for slavery, so we harbor no ill-will toward our Polish brethren. On the contrary, it is because we love "the stranger that dwelleth with us," that we long to make him free "with the liberty wherewith Christ has made us free," and save both him and our beloved land. Let us be up and doing, and remember that this difficult and important work requires not only self-sacrificing love and overcoming faith, but great wisdom in the study of the people, their language, history, and characteristics, and the careful adaptation of means to accomplish the great end sought, the deliverance of our Polish brethren from the thraldom of Rome, and the winning of them as allies in the greater work of making our whole nation that "happy people whose God is the Lord."

THE GOSPEL FOR THE DESTITUE.

THE STORY OF THE NEW YORK CITY MISSION.

BY REV. W. T. ELSING, NEW YORK CITY.

A few weeks ago a New England farmer came to New York on a visit. He had read the accounts of murder, robbery, arson, divorce, suicide, and many other crimes in our sensational newspapers, and lookt upon New York as but little better than Sodom. When he heard that Mr. Moody was holding services in Cooper Union, the man left his farm, and set out for the Metropolis, that he might by his presence encourage Mr. Moody, whom he pitied as a solitary Jonah in our great modern Nineveh. At the Cooper Union meetings he came in contact with other Christian workers, who were carrying on a quiet, but effective warfare against sin. The farmer became interested in city evangelization, and appointed himself a committee of one to visit the various mission stations. I found him in a Christie Street mission, which is conducted by a converted anarchist, who had also been a drunken butcher. The room in which the mission held its meetings had been a low drinking saloon. The pulpit consisted of a stand, on which beer-barrels formerly rested. On the wall were arranged, in fantastic fashion, pipes, cigar-holders, plugs and bags of tobacco, packs

INTERIOR OF A TEN-CENT LODGING HOUSE, NEW YORK.

THE "LIGHT HOUSE MISSION,' JACKSON STREET, NEW YORK CITY.

of cards, daggers, revolvers, and a rosary. "This is the devil's face," said the leader, "and the old fellow's head is fast swelling, for every man who is converted brings his idol to be hung upon the wall." The room was crowded with tramps, drunkards, and anarchists. Some spoke in German, others in English. Some were in rags, workless and homeless; others were provided with every apparent comfort, but all told the same story. The uplifting power of Jesus Christ had come into their lives, and they had become new men. At the close of the service the farmer said, "I had always heard that New York was a dreadful place, but I have not seen so many good things in all my life as I have found in New York during the past two weeks. I wish the good people of New York would come out into the country and stir us up a little."

There is no city in the world, except London, where more is being done to point the lost to the Son of God than in New York; to give even a brief summary of its Christian activity, would fill a large volume. It is our purpose, in this article, to give a short account of one of the oldest and most potent agencies at work in the evangelization of New York City, and to say something which may be helpful and stimulating to those who are interested in the religious welfare of our American cities. We are more in need of accurate knowledge of what has actually been accomplisht in city evangelization, than of the elaboration of new schemes and untried theories.

The New York City Mission and Tract Society has a history of seventy years' experience in Christian work among the masses, and even a partial knowledge of that history, on the part of those undertaking similar work in other places, might save both money and time. The City Mission was organized in 1827, on a broad evangelical, but undenominational basis. The original purpose was to promote sound morals and evangelical religion by means of tract distribution and personal visitation of prisons and hospitals. When the Society commenced its work, the city was almost entirely composed of English-speaking people. In 1835, the visitors connected with the City Mission distributed over 35,000 English tracts and books, while only 265 foreign publications were called for. The workers were all volunteers, who gave their Sunday afternoons and an occasional day during the week to this work. The entire city was divided into districts, each of which was in charge of a visitor. Over the district visitors was placed a ward superintendent, to whom monthly reports were rendered. Over the ward superintendents there was a general superintendent, to whom the ward superintendents made their reports. This arrangement, now impracticable for New York, would probably be the best way in which to reach every family in the smaller cities of our land. It was soon found that it was impossible to secure efficient work without having a superintendent who could give all his time to oversee and direct the district

visitors. In this way arose the office of Superintendent of the City Missions, a position now so ably filled by Rev. A. F. Schauffler, D. D. It also became necessary to have permanent ward superintendents, these corresponding to the city missionaries of the present time. The ward missionaries commenced to hold neighborhood prayer-meetings, and, as the congregations grew too large to be accommodated in private houses, halls were rented as fixt meeting places. Experience taught those in charge of the work that permanent places of worship were necessary, and in 1866 the City Mission and Tract Society became an incorporated body, which now owns real estate to the value of $450,000. The cottage prayer-meetings have developt into institutional churches, in which from 40 to 50 weekly services are held. Women's organizations have become numerous in recent years, but as early as 1829 the womans' branch of the City Mission was formed. The power of this organization lies in the fact that it does not seek to work on independent lines, but is closely connected with the older society. The woman's branch has a separate board of directors, a separate superintendent and treasurer, but in the practical work of evangelization the two societies have always been one. The spirit of the two bodies is beautifully illustrated by the fact that Mr. Morris K. Jesup is president of the male branch, and his wife president of the woman's branch of the society. Mr. and Mrs. Jesup through their zeal, perseverance, and generosity have been a great power in city evangelization, one evidence of their interest with neglected masses being their gift of the De Witt Memorial Church. The older society has charge of the erection of church buildings occupying new fields, and under its care the male missionaries work; while the woman's branch employs all the trained nurses and Bible women, who work in connection with the chapels and churches, as well as in the prisons and public institutions on Blackwell's Island and other places. The support of a trained nurse or Bible reader costs from $500 to $600 per year. These women are frequently supported by ladies of wealth. In addition to four commodious church buildings, the City Mission has a fine house at 129 East 10th Street, where the Bible women and nurses find a pleasant home. A training school has been opened for missionaries, and all young women who are added to the missionary force must first spend a year in this training institute. At present there are about sixty persons employed by the City Mission Society.

Methods of work.—The City Mission seeks to touch the whole man —body, mind, and soul. It meets the man at every stage of life, from the little tots in the kindergarten to the decrepid old people, unable to enter the churches, but who are sought out in their homes. There is not a need which the City Mission does not seek to alleviate, and everyone in distress may find a measure of help and sympathy in the City Mission churches. The greatest stress is laid on the spiritual

work, because sin is at the bottom of most of the evils with which we come in contact. If we can bring people into right relations with God, they soon come into right relations with themselves and their fellow men. When there has been no soul improvement, all outward aid usually goes for nothing. Conversion of men to God is our chief aim and constant endeavor. We preach the Gospel in English, German, Italian, and Armenian languages, and carry on a successful work for the Chinese and the Jews. We do, however, a great deal of purely social and educational work. It is commonly believed that in the degraded and neglected parts of our cities social and educational work can not be carried on successfully in connection with church buildings. Experience convinces us that this is a mistake. The Jews and Roman Catholics patronize our penny provident banks, our reading rooms, libraries, gymnasiums, sewing schools, cooking classes, kindergartens and day nurseries in great numbers. Our social and educational work could not be better conducted in a secular building. All of our City Mission churches are educational institutions as well as churches. One of these churches has sent out, during the past eight years, three public school, two kindergarten, and three music teachers, three trained nurses, two city missionaries, two foreign missionaries, two ministers, and three physicians. Three young men are also now studying for the ministry. These young people were all converted through the instrumentality of the City Mission, and through the uplifting power of Christ in their lives became desirous to improve themselves, that they may be more helpful to others. All our churches could show similar records. These facts are encouraging, when we so frequently hear that the poor are opprest and down-trodden, and that in our day there is no possibility of their rising.

The Government of the City Mission Churches.—Our doctrinal basis is the Apostles' Creed. A few simple rules have been prepared for the government of the churches. The pastor, with a number of workingmen, administer the affairs in each individual church. The greatest freedom is allowed, and the churches are practically self-governing. The executive committee of the City Mission appoints the pastors, but no man is ever placed in charge of a City Mission church who is not acceptable to the people. In case differences arise between the pastor and his official board, and the board attempts to pass measures, which are in the pastor's judgment unwise, he has the veto power, and the matter is then referred for settlement to the executive committee of the City Mission. Mr. Moody has recently criticized the whole system of mission churches, and there is, no doubt, a good deal of wisdom in his words, but if the wealthy churches, who now support mission chapels, were to follow the simple method of this society, there would be no force in his criticism. It is undoubtedly

true that the ideal condition is one in which the rich and the poor meet together before their Maker in the same house of prayer, but we do not live in an ideal world, and we must strive to use the means best adapted to existing conditions.

The majority of working people in New York live in a kitchen and two dark bedrooms. They have no facilities for bathing, and in damp weather little opportunity to air their clothing. It would be impossible to keep people who are accustomed to refined surroundings, and who have not an over-abundant supply of missionary zeal, in churches largely composed of people from the tenement houses. The self-respecting and better class of working people in one of our City Mission churches complained when the men in the Bowery lodging-houses, who were ragged and unwasht, began to fill the church, and we felt that they were justified, and made special provision for the lodging-house men. The working people will be most at home in a church largely composed of their own class. Their churches should have an air of refinement about them, and be adapted for institutional work. An absolutely perfect system of ventilation is indispensible. The mission chapels should be manned with an efficient force of workers, and should be practically self-governed. If the church building is provided with ten or twelve Sunday-school class-rooms, each capable of seating fifty scholars, self-denying men and women will be found, who will esteem it an honor to identify themselves with the chapel work as leaders of these important classes.

Rescue Agencies.—There is in the minds of the most degraded people a certain veneration for a building set apart to the worship of God. People will go to a dime museum in their rags and dirt, but very few, who are sober, will enter a place of worship unless they are decently attired. The surroundings of even our City Mission churches become too refined for those most in need of spiritual quickening. The City Mission acted most wisely when, instead of lowering the tone and respectability of its churches, it planted out-stations in the most degraded courts and alleys. We had some most interesting experiences in these out-stations. Our aim was to reach those who would not enter our church buildings, either because they had no clothing, or because there was absolutely no desire for spiritual things. We devised a system of movable missions. A degraded court was selected, in which forty-six families resided. We quietly rented two rooms, such as the tenants occupied as living-rooms. We had an understanding with the landlord for what purpose we desired to use the rooms, but there was no advertising whatever. The day before we opened the mission, we sent a wagon-load of chairs and a small organ to the court. The news that a whole wagon-load of chairs had been sent to one of the rooms was sufficient to fill every woman's head in the court with interrogation points. "What in the world is coming to this

A JEWISH CHILDREN'S SERVICE, NEW YORK CITY MISSION.

court, a wagon-load of chairs and an organ, but no pots, beds, or wash-boiler?" The women advertised our coming effectively, and the next day, when we hung up a red sign, decorated with a white rose, on the door, and sent a pretty card of invitation to every woman in the court to come to the "White Rose," the excitement and curiosity was sufficiently great to crowd our rooms to their utmost capacity. We commenced the service with coffee and cake, because no saloon in our neighborhood is ever opened without some free refreshments. One woman, who had left her children upstairs, started to leave when she had dispatched the refreshments, but we asked her to wait a little while we read from "the Good Book." As we began to read, a woman, who was sitting by my side, put her hand on my arm and said: "Look here, Mister, do you think it is right for that woman to blackguard me?" I said, "please do not disturb me until I have finished reading the Bible." I read the story of the rich man and Lazarus, and talkt to them about the two lives, two deaths, and the two eternities of these men. Oh! what a luxury to preach Christ to those who have never heard the message of mercy! Soon a death-like stillness fell upon the audience. The big tears ran down the faces of these weary mothers. I finally said, "before we close, I would like to know if any of you women desire to turn over a new leaf? Will any of you start for heaven to-day and try to bring your husband with you? If there are any such, will you raise your hands and we will pray for you." Reverently, but spontaneously, and as if moved by the Spirit of God, every woman raised her hand and we poured out our hearts to God in prayer. It was a wonderful meeting, and the power of God was present to save. I turned to the woman who had interrupted me and said, "My good woman, what did you want to say to me?" The anger in her face was gone, the tears were running down her cheeks, and with a choking voice she said, "Never mind, I have as bad a tongue in my head as any woman in this house. It was my fault as much as hers." For six months our rooms were filled every afternoon with children, and with adults in the evening. At the approach of hot weather we gave up the mission, and urged those who had become interested to attend our church. The next Fall we started in an entirely new locality, and passed through the same experiences. There were stormy times occasionally, the rougher elements frequently seeking to break up the services, but soon the moral sense of the community was with us, and we were left undisturbed. The value of these movable missions lies in the fact that it brings the converts into the church, with which the mission is connected, to be trained in Christian life and work. The best place to convert a man or woman is the rescue mission, and the worst place to leave them in permanently after conversion is the rescue mission. The church is the spiritual home of converted men and women, and the great defect

of the Salvation Army and other rescue agencies is that they do not lay more stress in transplanting their converts into the churches. The great cities of America will be the storm-centers of the future. The Gospel of Christ will be the most potent remedy for the evils which now afflict us, and the greater evils which may come upon us. The permanent remedy will come not through acts of congress or the legislature, but through the moral and spiritual elevation of the individual. Two years ago I saw a man whose eyes were closed, and whose face was horribly disfigured from cruel blows received in a drunken brawl. His wife and children were about to be evicted. The starving little ones were piteously crying for food. To-day this man is a volunteer care-taker in the infant class of one of our large City Mission schools. He came to me just before the presidential election, his face beaming with honest pride and pleasure, as he said, "I have been nominated for assemblyman by the Prohibition Party!" Multiply such cases by the thousands, and the red flag will never be flaunted successfully in the faces of American citizens.

The Cross of Light.—A few years ago a poor woman, with breaking heart, was sitting in her desolate rooms on the top floor of a tenement house. Comfort and happiness, and a home which she once owned had all been destroyed through drink. She said to her husband, "George, I hope I will be dead next Christmas, because when Christmas comes, and everybody is happy, you will make my life doubly wretched by your drunken conduct." He uttered a curse, slammed the door, and left her. She said, "Why should I wait till next Christmas, I can be out of all my trouble to-night, and I can bear it no longer." She went to the window, raised the sash, and was about to throw herself on the stone pavement five stories below, when suddenly her eyes caught sight of a fiery cross, and she gave a shriek, "What is that, look, children, look!" The woman and her children gazed in wonder upon the cross of fire, and then called to their neighbors. The neighbors said, "Oh, that is nothing, that is only the cross on the top of the City Mission church. They are holding their Christmas festival, and they have lighted the cross." "Oh, no," said the woman, "that cross is the vision and voice of God to me. I was about to do an awful thing, and that cross stopt me." The symbol of redeeming love stood for an hour against the dark outline of the sky and vanisht, but hope did not die out in the woman's heart. She was present at the City Mission church on the following Sunday. She began to pray for her husband, and he also was converted. The saving power of the cross of Christ must be made known to all who are ready to perish in the dark places of our great city; in this blessed work the New York City Mission and Tract Society has been successfully engaged for seventy years.

"THESE FROM THE LAND OF SINIM."

WORK AMONG THE CHINESE IN NEW YORK.

BY MISS CHARLOTTE CHAMBERS HALL, NEW YORK.

CHRISTIAN work for the Chinese in America is unique. The young men come from the opposite side of the world. They are opposite to us also in customs and in manner of thought, so that even the Chinese idea has to be transposed before it is translated into our language. Methods to suit their need must therefore be opposite in many respects to those used in other missionary work in this country, and even methods usually successful in China do not always avail for the Chinese in America; and further, in San Francisco different circumstances require different methods from those in use in New York City. To look at Orientals and oriental work from an occidental point of view is usually to see the reverse of what is true. Hence the many adverse statements which Christian workers know to be false. To any thus misinformed, and in the spirit of Nathaniel would ask: "Can any good thing come out of China?" the reply is, as Philip's was, *"Come and see."*

We see first a stronghold for God ; a stronghold for Satan. This characteristic of Greater New York marks its Chinese population. The righteousness of its two hundred or more communicants in evangelical churches is in contrast to their heathen kinsmen. It is said that China has no darker spot than Chinatown in New York.

There are about five hundred Chinese Sunday-school scholars, principally laundrymen, who form a distinct class among the many grades in New York and vicinity. *"Come and see"* a Chinese Sunday-school in session. A Chinese prayer-meeting, attended by all the scholars, is held half an hour before the opening of school. This prepares the Christians to lead in evangelistic meetings, and brings the Gospel to those who can not yet understand it in English.

"I see a number of the teachers are women," you say. "I do not approve of women teaching the Chinese," and add, with a smile, "I would not mind having an attractive woman teach me."

Truly, an American man's view of it, applicable, doubtless, to his own but not the Mongolian race. The little Chinese boy is taught reverence to mother as well as to father, and the village school-teacher in China is a highly respected man of authority. It is a sorry day for the boy if he disobeys, for when he gets home his parents punish him again. Thus early taught diligence and respect at home and school in China, we find him a deferential, appreciative scholar in the Sunday-school here. I do not believe a Chinese ever acted in other than a proper and courteous manner to his lady teacher.

You see most of the teachers have one scholar, and ask, "Why this waste of time on *one* man?" Experience has shown it the best method, especially with beginners. Given: Several Chinese, kinsmen, of about the same age, ability, knowledge of Chinese and English, willing to set aside the custom of other Chinese Sunday-schools and be taught together. Given: A teacher of such tact as to hold the reins of instruction so that all the scholars keep pace and mutually increase progress, then the results may be satisfactory. There are several such classes.

Yonder see that Chinese group. The older man, a typical Christian, his face aglow, his suited gesture, his rapid words in the mother tongue, show his earnestness. The younger men follow every motion, listen absorbed; now and then ask a question; he answers, glances around to see if all understood, and continues. The teacher who taught him is teaching that circle of Chinese through him. Was it waste of time? It is evident that one scholar, having the whole attention of the teacher, must make better progress. The teacher is a Christian friend that makes their hardworking lives more endurable; one to whom they turn for comfort in their sorrow, and sympathy in their joy.

An earnest young scholar profest his faith and was baptized. He was the first of the nineteen converts whom Dr. John Hall has since received into the church. This young Chinaman was soon after called home by his mother's illness. After some years stay he returned. He had so faithfully taught and lived the religion of Jesus that his whole family became Christians. Our Christians in China have a cemetery of their own. All the vast province of Kwangtung, from whence all the Chinese come, is being permeated with Christianity. The young men, as they visit China and return, tell of the wonderful changes the Jesus religion is making in their native villages. Truly *one*, even "a little one," prayerfully taught, becomes in time "a thousand." Is it waste of time to teach that *one* for God?

"*Come and see.*" Come nearer. *Hear* what is being taught. Here is a beginner learning A, B, C. "Ah! all that these Chinese come for is to learn English!" you exclaim. That is the reason, doubtless, that attracts most of the Chinese, at first. They know that their success here largely depends on acquiring the language. If any are so kind as to teach them, why shouldn't they come? *But*, I never knew an instance where, if the teaching continued, the prayerful teacher failed to bring that scholar to Christ. That one man saved, offsets all the failure, is worth all the energy and expense put into the work.

There came to Sunday-school a middle-aged Chinese, with so sad a countenance that it occasioned remark. He had large, deep set eyes, fine forehead and evidently a refined nature. Tenaciously he held to the religion of his ancestors. He despised our religion. The very

name of Jesus was hateful to him. In his laundry he never allowed it to be spoken in his presence. In vain his cousins had urged him to come to Chinese Sunday-school. One day his brother came from St. Louis, where he had been a regular attendant in Chinese Sunday-school. "See," they said, "your brother he read, he write English, you older, you know nothing!"

Then he made up his mind that he would go and learn English. A new teacher came that Sabbath, and he became her scholar. With contempt he pusht the Bible away, but eagerly poured over the alphabet. There had been a fall of snow, she called his attention to its whiteness and purity, and made him understand that our God, for Jesus' sake, could make our souls "whiter than snow." When the man heard that, he bowed his head, and seemed to think deeply. He was so earnest to learn English, that she invited him to come to her home and study on Monday afternoons. She was a young woman of rare tact and deep spirituality. Long before he could read English, he was reading this "living Epistle of Christ." After a time, he reacht for a Bible and askt to read it, then he would read no other book. "Small words in Bible," he said. Now, he came, that through English, he might learn the Way of Life. The arrogant Confucianist became humble as a little child, at the feet of Jesus, and after two years of further study, he was received into the Church. At that solemn service we sang his favorite hymn, "Whiter than Snow." Many spoke of his radiant face, not at all like the man who came that snowy day, to learn English. Knowing how timid he was, his cousins asked him, if he was not afraid to stand so long before so many. "No," he answered emphatically, "I not afraid, I stand up for Jesus one whole hour. In my heart I say, 'fear not, for I am with thee. Be not dismayed, for I am thy God!'" For several years the illumined face of that transformed man has been shining in his Chinese home.

At another table the scholar is memorizing the Lord's Prayer. He points to the words, "Our Father." "What that mean?" His teacher, an elegant man of wide culture, explains. Still the cloud of mystery rests on the Chinese face. Suddenly there is a rift in the cloud. "*My* Fader, and *your* Fader?" "Yes." It is too wonderful, again he asks, "God *your* Fader and God *my* Fader, too?" "Yes." A burst of soul-light radiates from every feature, he has graspt the revelation. The Fatherhood of God, the brotherhood of Man.

"Yes," you say, as the session closes, "it is very interesting, but do these Chinese really become Christians?" "By their fruits ye shall know them." When a man loves his enemies, prays for those who persecute him, denies himself that he may help the more needy; when his upright, industrious life is in harmony with what he professes, when the calm, genial face tells of the love, joy, and peace within, we say, that man is a Christian indeed. Such are our Chinese com-

municants. Of all Christians, I know of none under such strict surveillance—from friend and foe as they, and none better stand the test.

"But," says one, "does not hope of gain influence them to join the Church?" It may, in some instances, but it is the exception. The Christians find much to bear; much to give of time, energy, and means. They bear and give rejoicingly for Jesus' sake. Most of them have regularly attended, at the same time, schools of different denominations, and circumstances have led to their choice. No ancient wall of Church differences divides these workers, but Christ is all and in all.

Let their works show the reality of their faith.

The Chinese Christian Union has met monthly for years, holding evangelistic services in each school in turn. The power of the Holy Spirit has manifestly been with them, and much good done, which only such zealous Christians could do. Their headquarters is at 8 Pell Street. Mr. Gong Yu is their newly elected president.

The Evangelical Band, composed of about thirty young Chinese, of different denominations, does aggressive work in Chinatown. They rent rooms at 8 Pell Street. With the help of Mrs. Blanchard and other Christian friends, they have a Sabbath-school every Sabbath evening at eight o'clock; at nine thirty they hold a Chinese Gospel meeting. Many who would otherwise know nothing of Christ, are attracted, in the first instance, by curiosity to hear the singing or to learn English. This is the nucleus of the Chinese Union Church. Already they have raised five hundred dollars toward the building fund. Mr. K. F. Pang is now president.

The Chinese Young Men's Association of the Methodist Church found that comparatively few of their people in the city had the Word of God in their own language. They have, therefore, personally distributed seven hundred and thirty-five Chinese New Testaments, and their work continues. Their headquarters, and those of the M. E. Chinese Mission, are at 150 Fifth Avenue, in the M. E. Mission Board rooms (2.30 P. M. every Sabbath). Rev. Dr S. L. Baldwin and Miss M. A. Lathbury are their efficient friends. Mr. C. Soule Bok, now a law student, is their able and spiritual leader and interpreter.

The Chinese Young Men's Association of St. Bartholomew Guild, of the Episcopal Church, meets at 23 St. Mark's Place every Sabbath at six o'clock. Two Sabbath services, afternoon and evening, and Monday evening school, are held. The Guild has between two and three hundred members. Of one member, Mr. Lee Lea, recently returned to China, they hear that he devotes all his time to traveling from village to village, preaching the Gospel. Mr. Guy Maine, at whose eloquent appeal in behalf of the temporal and spiritual needs of his people the Guild was founded, has returned from China, and resumed his place as superintendent. He is planning a Chinese campaign *in* Chinatown.

The Baptists are foremost in zeal. They have had large and powerful Christian Associations, and done much missionary service. Mr. Fung Yuk Mow is the leader of the Morning Star Mission, founded by Miss Helen F. Clark, at 17 Doyer Street, and Miss E. C. Potter, secretary. The Christian Sunday-school of the Calvary Baptist Chinese Sunday-school has united forces with them, and they hold the school there every Sabbath evening. The Tabernacle Baptist Chinese

Sunday-school, Second Avenue and 10th Street, under Dr. W. H. Bell, have long done faithful work.

The Chinese of the Three Congregational Churches unite in supporting three missionaries in China. The Rev. Sydney L. Gulick, now on the field, imprest his own spirit, "rabid for missions," upon the Broadway Tabernacle Chinese Sunday-school, which he founded (Broadway and 34th Street, 2.30 P.M., Sabbath). The Superintendent, Dr. C. E. Bruce, 456 Lexington Avenue, is one of the "Beloved Physicians," to whom the Chinese are deeply grateful. Mr. K. F. Pang is the genial interpreter. The Chinese Sunday-school of Dr. Behrend's Church, in Brooklyn, is one of this missionary trio.

Besides these, they send one of their own number as missionary. Mr. Yung Park, a member of the Pilgrim Congregational Church, (121st Street and Madison Avenue, 2.30 P.M., Sabbath, of which Rev. Dr. Virgin is pastor, and Mrs. E. R. Solomon, superintendent). Mr. Young Park is an orator by nature, a deeply spiritual man, who, by the grace of God must accomplish much.

The Chinese Missionary Association of the Presbyterian Mission, superintendent Rev. Huie Kin, 14 University Place, have raised $2,000 (gold), to build a church that is to be self-supporting at San Ning City, China. They also regularly support two day-schools in that vicinity. These are Sabbath-schools on the Lord's day, and centers of influence. In the schools there are forty-two boys and eighteen little girls. The fact that the girls have the privilege of education, and are taught in the same room with the boys, is eloquent tribute to the influence of the Christians of the Chinese Sunday-school here, on the ancient customs of China. There is a prosperous and most interesting day-school for Chinese boys at 14 University Place, thirty of whom came from China last summer. When the Christians were askt to help rent a summer home for these boys, the 14th Street and 2nd Avenue Presbyterian Chinese Sunday-school, (2.30 P.M.), where Mrs. Heath has labored so long, and is so beloved, and the Chinese Sunday-school of the Fifth Avenue Presbyterian Church, Mr. William Campbell, Superintendent, (7.15–9 P.M., at 9 East 59th Street), responded generously, and took much interest in these young kinsmen. The Presbyterian Chinese Mission has also a large school at 53 5th Avenue (2.30 P.M., Sabbath), and a Monday evening school at 14 University Place. When the Rev. Mr. Huie Kin was in China last summer, he was called upon to visit the homes and baptize the mothers, wives, children of those whom he had converted in America, and who had brought the Gospel home.

The Chinese Evangelist, a Chinese and English Christian monthly, ably edited by Mr. J. S. Happer and Mr. Guy Maine, of Canton, China, did effective work for three years — arousing interest, organizing Sunday-schools, etc. Mr. Yung Kwai (1327 Fifth Ave.), a scholarly, Christian Chinese, edits the New York *Chinese News,* which exerts a wide influence for Christianity.

These and other Chinese Christian Associations show something of the results of the Chinese Sunday-school work. With the united effort of about forty Sunday-schools, however, only about one-twentieth of the Chinese population is reacht. From every school the cry goes forth—tell it again and again, until some one hears and responds, "Oh for teachers! More teachers!" Nine thousand five hundred heathens

at our door, waiting to be taught the way to heaven. The red signs of the laundries cry out, as we pass, "Oh for schools! More schools!" Who can estimate the value of a soul saved! A Chinese soul saved here, means the salvation of many yonder, the beginning of the undermining of the "Gibraltar of heathenism." Oh, that God would speak, and listening souls reply, "Here am I, send me."

POLYGAMOUS APPPICANTS.—II.*

WHAT MISSIONARIES THINK SHOULD BE DONE WITH THEM.

BY REV. DANIEL L. GIFFORD, SEOUL, KOREA.

REPLIES RECOMMENDING ADMISSION OR FAVORING LENIENCY.

China.—*Rev. Paul D. Bergen* (N. Presbyterian), of Chinan-fu, thinks that "we have no right to make a man put away his extra wives. It is gross injustice to those put away, and also to the children, and also to the man, because all entered into the compact innocently. We have no mission rule, but I think without exception we would take what seemed a Christian man into the Church and let him keep his wives. Same in regard to wives who ought to continue to live with their husband."

Rev. Y. K. Yen (a native Chinese of the American Church Mission, Shanghai), says:

My own opinion is that a polygamist ought not to be excluded, because: (1) He married in ignorance of Gospel law. (2) Concubinage is legal, and she married him in good faith. To be put away would be cruel to her, especially if she has children, which generally is the case. (3) If put away, she would have no home to go to, and thus be exposed to great perils. (4) During the infancy of the Church she ought not to have burdens greater than she could bear. "God will have mercy." I need not add that no convert could marry a concubine. I have had such in my church and they have been forbidden Holy Communion.

Rev. Timothy Richard (formerly of Eng. Baptist Mission, but now connected with the "Society for Diffusion of Christian and General Knowledge among the Chinese"), Shanghai.

(1) Never heard of such a practise in China as a "perpetual catechumen" in regard to any subject. (2) Would allow a man with plural wives to enter the

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* We regret our inability to print the whole of this important discussion in one or even two issues. The subject is one which can only be thoroughly understood and intelligently discust in all its aspects by one who has resided for years among polygamous people, who are being brought by slow stages from the darkness of heathenism into the true light of the Gospel. Hence it is of especial importance to consider in detail the opinions of missionaries, who have studied the question for many years on the field.—EDITOR.

Church, "but not to hold any office." (3) In answer to the question whether such a man should be required to put away all but one wife, he replies: "No, no. Unless the extra wife or wives are willing for the new arrangement and *proper compensation* be rendered to them and their children; otherwise compulsory divorce would be cruel injustice and, of course, contrary to the whole tenor of scripture." (4) Receive her also into the Church on the same condition as No. 2. My opinion coincides with the general practise of our mission.

Rev. A. G. Jones (Eng. Baptist), Choup'ing, says, that their mission baptizes polygamists; but meets very little of it and has had only a few cases. The converts may "retain their 'ch'ieh' (concubines), and must support their children, but can not take or hold office in the Church outside of their own congregation."

D. B. McCartee, M. D. (N. Presbyterian, of Tokyo, Japan, but formerly of Ning-po, China), narrates an experience with such a man, in China, some forty years ago. While stationed at Ning-po, he made the acquaintance in a shop, of a Chinese gentleman, of the name of Kun. In a subsequent interview at the doctor's house, he gave him a Bible and some tracts. Ten years later they met again. Mr. Kun had become an applicant for baptism. Dr. NcCartee says:

We found on conversing with him that he had carefully studied both the Old and New Testaments, and showed such evidence of acquaintance with the plan of salvation and of his having taken Christ as his Savior, and of his endeavor to do whatsoever He had commanded, that after a suitable length of time, the session of the Yu-yao Church (some forty miles from Ning-po) wisht that he might be received into their church by baptism. But we then for the first time learned that some years before having reacht the age of forty-five or thereabouts, and his wife not having born him a child, he had taken to himself a second wife (or concubine). . . . Mr. Kun's concubine had borne him a son, and Mr. Kun had no idea that he had done anything contrary to the rules and requirements of the Christian religion, but supposed that he was following the example of Abraham, the father of the faithful and of other Old Testament saints. The mission was for some time uncertain as to the proper course to be followed. My own view was that Mr. Kun had acted in good faith according to the laws and customs of his own country, and with no intention or consciousness of disobeying any of the commands of Christ. He could not legally put away his *wife* without cause and to make him put away his second wife, for no fault of her own, would not only be inflicting a penalty upon her which she had not merited, but would separate a mother from her own child, which would be cruelty. The matter was finally settled in that way. The church were advised that altho any one who had been admitted into church fellowship, if he afterwards took another wife (or a concubine) while his first wife was still living, should be cut off from communion, two wrongs would not make one right, and that Mr. Kun should not be required to send away his second wife. And so the church acted and admitted him to baptism.

Rev. H. H. Lowry (Methodist North) Peking, doubts whether any rule can be laid down to cover all cases. Each case should be settled on its merits. Should not hesitate to receive such a man if otherwise perfectly satisfied with his sincerity. If one wife can be put away

and supported without hardship to herself, he should insist on it. But nearly always it is the second wife who has the children, and is probably the favored one. In that case he sees no reason why the other could not be comfortably provided for by the husband. Of course, such a man should never be given office in the Church; and thinks the man must *support* both wives and the children. Would receive the female applicant in such relations. It is a relation into which she entered without her consent, or perhaps any thought of wrong. Speaking of the actions of "Synods or Councils, etc., in the home land," he says, "They simply can not appreciate the situation. It is easy to formulate a very clear theoretical course of action, but in practise we find difficulties that they can not understand at home."

Rev. J. C. Gibson (Eng. Presbyterian), Swatow.

The practise in our mission, . . . both here and in Amoy is to refuse baptism to men who have more wives than one. We have kept them in the position of unbaptized worshipers. . . . As to the wives in such cases, I do not remember that the matter of their being baptized or not has ever come before us. My impression is that if it did, we should receive them if otherwise suitable. . . . Cases of this kind have not been numerous with us. The people among whom we work are for the most part a poor farming class, and in the cities our membership is comparatively limited. Among the agricultural and small trader class the practise of polygamy is rare. . . . If the cases were more frequent, I think we should all feel it to be necessary to give the matter more thorough consideration than we have done, very probably with the result of a change in our practise. . . . I think we [in this mission] all occupy much the same position of provisional assent to the present practise, with a feeling that it may require reconsideration.

Of course, it is to be assumed, that the taking of a second wife by a church member would be treated as matter for discipline. . . . Should he be required to put away all but one wife? . . . (1) As Christian teachers we can not admit that the man has a right to dispose of the women without their own consent, and in cases where they did not consent, what could be done? I am quite clear that the man is bound to provide for these women for life. If he is to put them away he must do either of two things; (*a*) He may give them a separate establishment, and provide for their maintenance, while remaining himself quite apart from them. In this case they would remain under his control, and however good his intentions might be, no one who knows the Chinese would think that to be a safe permanent arrangement. . . . Or (*b*) he may arrange marriages for all but one of his wives. . . . Here there are many difficulties. As a Christian must he not seek Christian husbands for the wives whom he is marrying out? On the other hand, would we feel free to recommend these women as wives to Christian men who are not yet trammeled? Would they not do much better to take for their wives women who have not gone through any such painful experience? Also will it be possible for him in all cases to find suitable husbands for these women? . . . Again, he has put himself into a very close relation, rightly or wrongly, to these women; has he a right, as himself a saved man, to put them once for all beyond his own influence and give up all opportunity of leading them to the Savior? . . . I can not think that it is in the spirit of the Gospel to outcast in this way these women, who by no fault of their own, prob-

ably without their consent having been askt, have been put by this man in the days of his ignorance into this false position.

Now as to which wife he is to choose [in case he puts away all but one]. . . . He has absolutely no right to put away his first and legal wife. . . . To my mind the putting her away, with no fault alleged against her, would far more disqualify him from receiving Christian baptism than would the possession of two or more wives. . . . But may he retain her, and put away the others? If the other wives have no children, if they are willing to go, and if he finds a suitable Christian marriage for them which is acceptable to them, then I think he may put them away. But is it likely that these conditions could be carried out? I think not. From what I have said it seems clear that it is not open to him simply to divorce any of his wives. To do so would be adding sin to sin, and the sin is the more grievous that he is now a Christian man.

The existence of children still further complicates the situation. Whether they are the children of the first wife or of the others, he is their father, and their claim on him, not merely for support, but for a Christian training, is not affected by the sinfulness of his relation to his secondary wives. In many cases the children are likely to be the children of the secondary wife or wives, because the reason for taking a second wife very often is that there are no children by the first. For this reason the retaining of the first wife and the putting away of all the others will raise at once the very difficult question of the rights of the children. Are they to follow the father? Then they will be separated from their own mother. Are they to follow the mother? Then they will be separated from their own father, and moreover the father is by supposition a Christian, while the mother may not be. On the other hand, where one man has several wives, the mother of each child has a stronger claim to the possession of it than the father, who by taking several wives, has made a Christian home and the concentrated exercise of parential love impossible. In short, when there are children, there is no possible extrication of the situation by the rough and ready method of putting away.

Whatever the solution to be adopted may be, it seems to me that we are shut up to contemplate as unavoidable the continuance of the old relationship. It was a wrong relationship at first, and the man sinned in entering upon it; it is a wrong relationship still, its moral character being unaltered by the lapse of time. But the wrong done is in its nature permanent in its results. It is not a wrong which can be righted by an act of repentance and reformation. To change the status now would only be a fresh act of sin. The penitence must be that of the heart, but the wrong done can not now be put right.

If this be so, what attitude is the Church to assume? Is a man in this position to be baptized or not? . . . If a case came before us in which the Christian character of the man was very plainly that of a renewed man, . . . I think I should feel inclined to admit them to baptism. But there are reasons of weight for refusing baptism. The church is in its formative stage; . . . their admission may tend to lower the tone of spiritual morality which we wish to keep as high as possible. You may fairly say to such a man that by refusing baptism you do not imperil his salvation, and that for the sake of warning, and for the common good of the whole Church you feel bound to keep him at the door. After a time, when the Church has made some growth and its moral tone is better establisht, it might become safer to risk the admission of such men. But at an early stage one such man might by his influence do a world of harm to the spiritual tone of the Church. . . .

On the other hand, it seems to be very much in the spirit of the Gospel, and in accordance with apostolic practise, to admit into the Church very imperfect

elements, trusting to the working of the spiritual life present in it to eliminate the elements of evil. So slavery was dealt with. There must have been not a few slave-owners in the early Church. And one can not help feeling, that 1 Tim. 3 : 2 distinctly hints that there were in the early Church some that had more wives than one. If a man is kept out of the outward church because of his having more than one wife, many dangers may arise in his family life. He worships under a stigma that lowers his self-respect. His wives and children may very likely feel it so much as to be deterred thereby from coming to worship at all. If, on the other hand, his wives and children should follow him in making a Christian profession, and are baptized while he is not, the man will feel that an injustice is done him by which his rightful influence as a Christian man over his own household is greatly weakened, just at the time when he has begun to desire to use it for good.

The one condition that I would impose would be the one suggested by 1 Tim. 3:2, that he should not be appointed to hold any office in the Church. I would explain the principles acted upon to the man himself, to his family, and to the congregation, protest against the wrong done, so that the Church's attitude may be unmistakable, and then in the exercise of the charity which believeth all things I would baptize him.

Rev. J. R. Goddard (Am. Baptist), Ning-po, believes that when such a man applies for admission, if he gives *good* evidence of conversion, he should be received. If he can put away all but the first wife without injustice, should be encouraged to do so. But having married them *legally*, while a heathen, it would be doing a wrong and injustice to put them away against their consent, or without making adequate provision for their needs. If they have children it would bring a stain against their legitimacy. He would, therefore, fully explain to such a man, and also to the native church, the Bible doctrine of marriage, and as the lesser of two evils, would receive him to church membership with his plural wives.

Rev. J. Wherry (Am. Presbyterian), Peking, says neither the Presbytery of Peking nor Synod of China have a rule on the subject. He knows of three cases : In one case the man put away one of the women and subsequently was elected an elder ; the other two were admitted, keeping their wives.

(1.) Inclined to think he would admit a man who had taken two wives in days of ignorance, if truly regenerate.

(2.) The only condition he would require in admitting is that the man satisfy his conscience in retaining or putting away one of the wives. Still, if young, and second wife had no children, and could be restored to her father's household, or put in some safe retreat, might advise to put away if it could be done with her consent and quietly.

(3.) If he wishes to put away and can peaceably, should as a rule retain the first wife. If the second wife *only* has children, and the first wife is willing and has a suitable home to go to, it might be wise for her to separate from her husband. Wives sent away should be supported or divorced only with their own consent freely given. "Whether the first wife should, even with her own consent, be absolutely divorced would, in my opinion, depend to a certain extent on the nature of the marriage contract and the circumstances connected with it, and the laws of the country under which the man lives." The divorced woman, if

she so desires, should retain the children. He believes in admitting a female candidate in such relations. He believes that a weighty principle bearing upon this question is, "The right of every true believer in Christ to baptism."

Rev. J. L. Stuart (S. Presbyterian), Hangchow:—

I would say that if he recognizes the sin and would like to restore what he has taken unlawfully, but can not do so without injury to others, let him be baptized. Let him understand, however, that he should make all amends that are possible: *e. g.* living apart if the woman be willing. . . . Invariably the first wife should be retained as the only legal wife. . . . He should see that they are supported, or that they or their families can support them. She may marry another man. The children always belong to the father. The female applicant, if a concubine, may be baptized when the man, who is practically owner and master, refuses to give her up. I put her in the same category with minors, servants, slaves, apprentices, etc.; persons who are bound to others and can not act freely. Always try to change the relation when it is not in accord with the principles of the Bible, but when this can not be done without violating some other Bible principle, let it stand, and treat the person bound by it as not a free agent and not morally responsible in that particular respect. Receive him on condition that when he becomes free he or she will use his or her freedom and conform to the law of God. The Gospel teaches men to do right, but not right in one direction at the expense of right in another direction.

Rev. R. Lechler (Basel Mission), Hongkong, sends a copy of their church rules in Chinese. Commenting upon these, he remarks:

He should not be required to put away all his wives but one unless he sees his way plain that no injustice nor injury be done to the innocent. . . . The first wife must be retained in China, otherwise his social standing would be ruined. Of the second wives, he can retain those who have borne children; mere concubines should not come into consideration. . . . The wives sent away must be supported by the former husband if they can not find a new husband. The children, at least all boys, go to the father by Chinese right. . . . I had a case in Hongkong where the second wife of a heathen husband was converted. The husband did not wish to part with her, but allowed her free exercise of the Christian religion. So I baptized the woman and had no occasion to regret it. Dr. Ashmore, in the *Chinese Recorder* of 1883, related an incident which was as follows: "An applicant had two wives, and was told that he must put one away. Which one? The one last married. But the first wife had no children, while the second had several. Was the mother to be separated from her children? The discarded wife said to the missionary, 'Teacher, he is my husband; I am his wife. You say that he ought not to have taken me, but he *did* take me before he knew your new religion. He is the father of my children. I have a right to look to him for companionship and for protection. You make my children illegitimate. You should not do that. You have no right to injure my children that way. You have no right to put me in the position of a disreputable woman, for he lawfully married me according to the usage of China. I had a husband; now I have no husband. I had a home; now I have no home. If I go and marry another man I shall break the law. I had one to whom I could go as the father of my children; now I can go to my children's father no longer, nor may I dare to speak to him.'" When a man marries a second wife after he became a church member the course of a missionary is plain. But when Christianity finds a man living according to the custom of the country and the sanction of its laws with two

or more wives, can not he be accepted under protest rather than do irremediable injustice and injury to the innocent?

Rev. James Carson (Irish Presbyterian), Moukden:—

This question came up and was discusst and settled by us as a Presbytery [Manchuria] a few years ago. We decided that the fact of a Chinaman having two wives should not be a bar to his receiving baptism; moreover, that he should not be required to repudiate or put away either, but at the same time that he should not be eligible for any office in the church. Of course it is not permitted under any circumstances for a man, once he becomes a member, to take to himself a secondary wife or concubine. It was my painful duty last year to excommunicate a man for this grave offense against the law of the church. He persisted in contracting the second marriage, altho he knew that he was infringing the said law and knew the consequences that it would entail. The members at the station (Fa Kúh Mên) entirely approved of my action. . . . I remember we felt, when the question was under discussion, that a great wrong would be done to the unoffending wife if she were to be divorced from her husband, inasmuch as the marriage was contracted during the days of his ignorance. What would become of the divorced wife? What would be her status in native society, and how would the outside heathen world regard the action of the Christian church in thus separating husband and wife? By tolerating the evil under the above limitations we believe we are acting in the spirit of the Gospel, that the relationship may be sanctified and the whole household saved.

Rev. John Macintyre (United Presbyterian Church of Scotland), New-chwang:—

We did not make a clean start. There were no women in those days to tell us who was who in the family, and some were baptized who would not have been if we had known all. . . . Thus I have been gradually educated into the belief that after all it is better in China to baptize as we now do, with the proviso that no fresh relationships be entered into, and that none compromised by the question of concubinage should ever, under any circumstances, hold office in the church. I have a friend in Sonth Africa who has had rare success among the Kaffirs. He has one rule: "Break up the pack; scatter the concubines." His story is a thrilling one. But I could not follow him. A glance into the story of Hagar is enough for me. I would leave them *all* out of the church together or accept them together. . . .

Rev. John Ross (United Presbyterian Church of Scotland), Moukden:—

A few years ago the United Mission in Manchuria had the matter before them for final settlement. It was unanimously agreed that on account of the conditions of family life in China a man proved to be otherwise conducting himself as a believer should, could be baptized, tho he had a plurality of wives, but that he be not eligible for any office in the church; and that one of several wives be similarly admitted into the church. But that any member taking a second wife while his first was living would at once be put out of the church. This law has had to be enforced in the cases of three useful men who became inveigled into this forbidden relationship. We always consult our senior Christians in regard to every measure connected with church life, and the native eldership in the Presbytery were cordially at one with the Europeans there.

(*To be Continued.*)

CHRISTIANITY IN THE WEST INDIES.

BY REV. DAVID W. BLAND, JAMAICA, W. I.

When we speak of the West Indies, we mean not only the numerous islands of the Caribbean Sea, but also the colonies of Guiana on the northeast coast of South America. This, together with the diocese of British Honduras, is what constitutes the Church of England Ecclesiastical Province of the West Indies, of which the Bishop of Jamaica is now the Primate.

A study of the map will show this province to be one of vast extent, with a great variety of races and nationalities, and with different forms of government. Throughout the majority of the inhabitants are either of pure or of mixt African blood, freed from slavery a little more than sixty years ago, and speaking more than one European language —Dutch, Portuguese, French, Spanish, Danish, English. Everywhere the pure whites are, numerically, in the minority. There are, also, principally in Jamaica, Trinidad, and British Guiana, large numbers of natives of India and of China, brought hither, since the cessation of slavery, as immigrants indentured to labor on the sugar plantations. To these must further be added the tribes of aboriginal Indians living in the forests of the Guianas, far from these aboard and difficult of access.

Prior to the abolition of slavery, whatever Christian work was done in these West Indies was, from the nature of circumstances, very meager. Missionaries labored under tremendous difficulties. The planters with, perhaps, here and there a noble exception, were bitterly opposed to any enlightenment of the negroes, and either absolutely forbade the preaching of the Gospel to them on the plantations, or else placed such restrictions on the missionary as made his work hard and even perilous. And yet his work, hindered as it was, was not fruitless. Many an enslaved one, amid the cruel surroundings of those dark days, found peace and true liberty in the name of Jesus.

In 1834 freedom came in the British colonies, and with it a new era dawned, opening out great opportunities for Christian work, which the various Christian bodies have not neglected. Everywhere now they are faithfully and earnestly laboring to win these islands for Christ.

It is impossible to attempt, here, anything like an adequate account of what is being done in every island and on the mainland. A glance over the field, selecting such portions as may be considered centers of organization and work, must suffice. Everywhere the problems and difficulties, the conditions of life and work, are very similar.

Beginning on the mainland, omitting French Guiana, we find in Dutch Guiana, or Surinam, the Moravians doing an exemplary missionary work. Their labors there, particularly among the bush negroes, have been heroic and full of much worthy, without a doubt, of a place in miracles of missions. It is a matter of deep regret to hear of the financial difficulties threatening to hinder the progress of these zealous brethren here and in other fields, and all friends of missions will be anxious to see them removed. Next in order comes the colony of British Guiana with its three divisions of Berbice, Demerara, and Essequibo,—a magnificent country of immense resources and full of

promise of a bright future. Here Christian activities abound. Among the Portuguese, who form a large section of the population, the Roman Church has a considerable mission under the Jesuit Fathers, aided by a body of nuns doing chiefly educational work; and among the general population the Anglican Church, the Wesleyans, Moravians, and Presbyterians are energetically laboring. The Anglican Church, besides her regular parochial work in towns and villages, has also missions among the aboriginal Indians in the depths of the primeval forests extending to the frontiers of Brazil, among the Chinese in Georgetown and on the river settlements, and among the East Indians, or coolies, as they are called, scattered through the sugar plantations. This last work, for a long time neglected, is of deep interest, and by every branch of the Church is now being recognized as extremely important in its bearings on the evangelization of India and China. Very many of these people, after their terms of indenture are expired, return to the East, and among them often are Christian converts bearing the precious seed of Divine Truth, which they have learned in these lands, back to their old heathen homes. There their lives and testimony, as recorded instances witness, are a powerful influence in aiding the spread of Christianity. In Trinidad, the island nearest the mainland, are also considerable numbers of these eastern immigrants, and here, perhaps, the best work done for them in the West Indies is to be seen, the Presbyterians of England taking the foremost place. The bulk of the population are of French and Spanish descent, and are adherents of the Roman Church; but there is good Protestant work being done by the Church of England and other bodies.

The other West Indian islands, with the exception of Puerto Rico, Haiti, Cuba, and Jamaica, fall under two great divisions, formed by numerous small islands and termed the Windward and the Leeward Groups. Of the former, Barbados, and of the latter, Antigua, is each the center of considerable Christian enterprise.

The Spanish island of Puerto Rico may be said to be entirely under Roman influence, altho I believe there is some effort being made from Antigua by the Anglican Church to meet the needs of the small English-speaking community.

Eastward of Puerto Rico lies the great island of Hispaniola, divided into the two black republics of Santo Domingo and Haiti, the former Spanish, and the latter French-speaking. Romanism is in both republics the prevailing form of Christianity, but in neither has it done much to raise the people morally or intellectually. The degradation of Haiti is very great, the most barbarous practises, even sometimes cannibalism, being said to be prevalent. The Protestant Episcopal Church of America has a mission here under the care of a resident bishop of African descent; and there are also missions of the Wesleyans and of the Baptists.

Passing by Cuba, where, so long as the revolution continues, all efforts of evangelization must be at a standstill, we reach Jamaica, the most beautiful, most prosperous, and most advanced island in the whole archipelago, and the scene of extensive Christian labors. There is scarcely a Christian denomination of any importance that has not its representatives in Jamaica; but the largest and most influential are the Baptists, Presbyterians, Wesleyans, and the Anglican Church. Everywhere the churches, chapels, mission-stations, and schools of these bodies are to be found; and, from Kingston as a base,

Christian Endeavor Societies and the Anglican St. Andrew's Cross are spreading their operations. In almost all the towns Young Men's Christian Associations are organized.

A noteworthy feature of Christian work here is that the whole of the elementary education of the people is lookt after by the churches under a system of government grants, by which, under certain conditions, the building and repairing of schoolrooms is assisted, and the payment of teachers, graduated by results at inspection, assured. These annual grants amount to about $300,000. This denominational system of education is, however, very unsatisfactory, and is fruitful cause of much lamentable friction between the different Christian bodies. There is a fast spreading feeling that the time is come for it to be replaced by a national system.

From this survey of the field, cursory as it has been, it will be gathered that there are considerable Christian forces at work in these West Indies; that there is a variety and mixture of races producing peculiar problems and difficulties; and that the bulk of those among whom the churches labor are the descendants of quondam African slaves.

We have now to meet important questions:—what, with all this vast machinery, have been the results? Are the people being elevated morally and intellectually in a manner proportionate to the outlay? Is the Christianity seen in the lives of those to whom the Gospel is being unceasingly and faithfully preacht, and on whose education such large expenditure is made, of a satisfactory type? Taking Jamaica as typical of the whole province, we are forced to answer in the negative. There is, undoubtedly, much for which we have to thank God; there are many lives that are consistent, pure, and exemplary, of whom, indeed, it may be said that their conversation is in heaven; but, looking at the mass of our people, results are very disappointing, and there is a wide-spread anxiety concerning the future in the minds of all who desire to see something better than a mere superficial Christianity.

One great evil which Christianity has to combat here is the sin of sexual immorality, the fearful prevalence of which is seen in the distressing fact that, for years, official returns of the registration department have given over 60 per cent. of our population as of illegitimate birth. Nor do I think that any other of these Islands can show anything better than this.

Another distressing evil is the presence of gross superstitions, particularly of the dreadful *obi*, brought from Africa in the old slave-days. The Christian teaching of so long years has not yet eradicated this; it still lingers, and is a gigantic hindrance to the growth of a pure Christianity.

In an article which appeared a few months ago in one of our leading journals, attention was drawn to these two evils, and, from their presence and that of other things complained of, the conclusion was drawn that the churches in the island are "a failure." This conclusion was extremely unjust, as it omitted to fairly consider the difficulties around the churches in their struggle against these things. With regard to sexual immorality, some kind of legislation is sadly needed to assist the churches' efforts. More than one attempt has been made to obtain this; the evils threatening the whole community from this vice have been pointed out with no uncertain voice, but all without success. This year a letter on this subject, and others of a pressing

nature, was jointly prepared by nearly all the Protestant bodies, read simultaneously from our pulpits, and distributed among the people. It pointed out the degrading tendencies of this sin, and advised, among other things, the building of larger and better homes, in which decency and modesty would be inculcated in the minds of children from their earliest years. It is a sad fact that very many of the homes in which our children are born and bred are so wretched, so saturated with moral corruption, that the wonder is, not that so many fall away from virtue, but that any are able to resist the temptations to immoral lives. And with regard to the superstitions, it must not be forgotten that it takes a long time to completely remove the old ancestral beliefs from the minds of any people. I firmly believe, in spite of all appearances to the contrary, that their hold on our West Indian people is gradually weakening, and that, in the course of time, as the dark ignorance which in many regions yet prevails is removed by education, they will eventually entirely disappear.

But, disappointed as many of us may be, yet we are not discouraged. In confidence that the long-wished-for results are only tarrying, we still go on preparing the way of the Lord, believing in the power of the Gospel of Jesus Christ to regenerate all men, waiting for that outpouring of the spirit which, some day, is sure to come, and looking for a time when righteousness and purity will be the character of our people. That happy time may be far in the future; generations, perhaps, will pass away before it comes; meanwhile the Church works on in faith, and prayer, and hope.

THE WAR AND THE GOSPEL IN CUBA.*

BY REV. ALBERTO J. DIAZ, HAVANA, CUBA.

The Roman Catholic Church is largely a political church and in Cuba all politics are settled by the Catholics. When I first returned to Cuba as a citizen of the United States, and began to try to establish an independent church, many Cubans, who were hungering and thirsting for liberty, came to join the church, thinking that by being baptized they would become free American citizens. I explained that this was not so, and the result is that only twenty-seven hundred have been baptized, but they thoroughly understand regeneration.

There are now seventeen hundred members in my little church, and they are spreading their influence all over that island. They visit a certain number of homes in Havana every week, and do missionary work among them. This is the secret of so large a church. Our place of worship was intended for a theater, but has been converted into a church. It seats 3,000, and there is room for 3,000 more seats. We can have no sign outside of the church, as it is against the law. We can not tell openly that we have a church even; it is against the law. So you see all the missionary work is done quietly by the members. I would be put in jail for telling people where the church was located.

I have been in jail six times just for preaching the Gospel, but I am ready to go twenty times more for the same reason. I must tell my people all about the Lord Jesus, as it is in the Bible. I have been

* Abridged from an address in the Calvary Baptist Church, Dec. 20, 1896.

doing it for years and am not tired yet. At one time the Roman Catholic Church wanted to make Columbus a saint and canonized him. I went to my church and said: "I know history; I know Columbus discovered Cuba and America, but ought that to make him a saint?" The result was I was taken to jail for preaching against a saint. I was eventually let go because Columbus had not yet been canonized.

It is sometimes hard to get a man or woman to accept Jesus Christ as He is represented in the Bible. My father was a doctor. I askt him to read the Bible, but he refused, saying it was an old book; he wanted something newer and more scientific. I took it to the Lord in prayer with my little sister, a child of ten, who finally said: "Why do you worry so about father? I will get him to read the Bible." Sunday came and she found father and said: "Father, will you read just these two or three verses to me? I am in such a hurry and want to know them by heart." He read them, but she kept asking him to repeat them until she knew them thoroughly. She went to school, and returning said to me: "Father has read the Bible, and if you will tell me what verses to get him to read I will have him read them." I markt some, and that night she said again to father: "Father, I am so tired, and I always read my Bible before going to bed. Won't you read it to me to-night?" And so every night he would read to her. One night about 4 o'clock I saw a light in my sister's room, and thinking the child was sick went to see her. The child was sleeping and my father was reading the Bible. I rusht in and kissed him and we knelt down together and he gave his heart to the Lord Jesus Christ, and the next time we went to church he was baptized.

We have to be very particular about those we admit to membership, but when they are converted they quit dancing and other harmful habits and never go back to them; if they did, they would be excluded from the church, but we are glad to say that we never have to exclude any. We have persecutions, but we do not mind them, because every time our church is persecuted the membership increases and the old members are more fully consecrated to the Lord; so every time we pray, we say: "Lord, send us persecutions that we may be more faithful disciples of the Master."

The war was not unexpected. When it commenced nearly a thousand members of my church called for a meeting. They said: "You have been preaching to us about our liberty and freedom in Christ Jesus and these men are fighting for civil liberty and we, who have been so persecuted, feel we must fight for religious liberty." They are all in one regiment fighting for religious freedom. I could take no part in the war myself, so I organized a society, not only for the relief of our men, but for the sick and the wounded, the Spanish as well as the Cubans.

The war has been expected for seventeen years. Cuba has a population of one and a half millions, and Spain taxes them $29,000,000 every year. They tax everything. A doctor has to pay ten or fifteen thousand dollars to complete his education. Nor is that all. After he completes his education he has to pay $300 every year for the privilege of practising. If he has a horse, a tax of $25 is imposed, if a carriage, $50. If he puts a sign outside his door he is taxed 10 cents for each letter that is an inch long, and if the letters are two or three inches long, the tax is from 50 cents to $1.00 each letter. The taxation averages $25 a head for every man, woman, and child. I have

from twenty-five to thirty pages of manuscript in my possession, proving the shooting of women and of children from six months to two years of age. I am well posted as to the horrible crimes that the Spaniards are committing every day, and that is why they put me out of the island. I knew too much and talkt too much. We are fond of the United States and would like to deal with her, but if we want to buy a barrel of flour from you, Spain has so arranged it down in Cuba, that it would cost us $24. Spain secures her flour from here and sends it from Europe to Cuba, making us pay $15 a barrel. We are allowed to have no trade of our own. A few years ago, if we sent our children to be educated in the United States, the father of that child could hold no official position, for his terrible crime. We have been praying and working to be free in Cuba, as you are in the United States, and we know that God will hear our prayer and will protect and help us as he helpt you. We are alone; we have no Lafayette. We have rung our Liberty Bell, but none has heard, and oh! how we pray they will hear and come to our help.

I have been banisht. At four o'clock one morning policemen came to arrest me and my brother. They spent seven hours reading my papers and sermons and everything I had and then wanted to take us to jail. I said: "I have been sitting here very patiently, have not opened my mouth, but I want some breakfast first." The Spanish people are the slowest people you ever met. If you make a business appointment with them they will meet you and say "To-morrow." For instance, I have $20,000 in my hand, the first payment on our church in Cuba, and have been waiting a year to pay it. The man always says "I will sign the paper to-morrow." While we were eating, my brother entertained the policemen; they were our guests, and I wrote a telegram and slipt it under my plate without attracting their notice. My wife took it and sent it, and I was saved by that telegram. For eight days we were kept in jail, unable to read, write, or talk to anybody. After eight days they brought us to trial. I was an American citizen and refused to answer their questions. My brother answered their questions and laughed about it. We were taken back and had the sentence of death read to us, but to this I protested, saying I wanted to hear nothing about it. I knew I was to be executed the next day; I knew everything was ready. A soldier stayed by my bed all the time, every two hours a new one coming. I knelt down and prayed: "Lord, send me an angel and save me if you will." In the middle of the night the angel came. It was one of my church members who was sent in to keep watch. He askt me what he could do for me. I wrote several telegrams and letters, and he sent them for me. The telegrams were sent to the United States. The next day the jail door was opened. My brother and I said farewell, and sang "God Be With You Till We Meet Again," with tears. It was natural; we were to leave wives and children, but instead of execution we were free. It is always my custom on leaving the jail to go to my church and finish the sermon I have been preaching, so this time I went. My people were all very much surprised. The papers had announced that we were to be executed that day, but I said to my people: "Don't be afraid; the same Lord Jesus Christ who opened the jail for Paul and Silas and Peter is the same Lord Jesus who opened the jail for us," and we had a revival lasting until half past one in the morning.

We went home, and the next day two policemen came with an

order from Gen. Weyler that my brother and I and my family should leave Cuba immediately, at six o'clock, the time the next steamer left. I said that was too quick. Nevertheless, I signed the paper and commenced to dress. I wanted two or three days to put the work into the hands of the mission board. We had a church, a school, and a cemetery in which were buried 17,000 Catholics, and which brought us five or six thousand dollars a year for the work. I went out and no one knew where I was. I stayed until half past six, after the steamer had sailed, and then came back. I arranged about the property and came here as an exile, but I have been treated better here than in Cuba. Pray for Cuba, and pray for the women who carry on the work of the church, and pray for your humble servant.

THE WANING INTEREST IN FOREIGN MISSIONS.*

BY REV. RICHARD S. STORRS, D.D., BROOKLYN, N. Y.

It would be superfluous to argue for the blessing which comes with foreign missions; for everything which we have as individuals, in the way of character or culture, or of prosperity and happiness, by which we are differentiated from our savage ancestors in the woods and on the seas, has come to us from foreign missions, from the messages of the Gospel carried from Rome to the British Isles, from the subsequent messages sent under Augustine and his monks at the end of the sixth century, to the crude and fighting English people. Every happy home in which there is a Christian influence rests upon foreign missions. Every school in which instruction is truly and effectively given, every seminary of learning of whatever rank, every great university, the great libraries, all these, with all pleasant, happy, social customs, all just laws, prosperity, commerce, industry, power in the world—have come as the effect of foreign missions reaching our ancestors, and building them to a nobler and lovelier manhood than they otherwise could have attained. Every asylum of charity, every institute of beneficence rests upon foreign missions. It is not the Anglo-Saxon spirit, as we sometimes say, it is not the confluence of life at this center from all peoples of the earth, which constitutes the basis for these great educational, charitable, beneficent institutions and influences. They come from foreign missions. And if we are ever blind to the value and glory of foreign missions it will be the worst example of civic ingratitude in the history of the world. Our just and humane legislation, our courts of justice, our republican institutions, our literatures, so far as they are enlightened and purified and purifying in effect, our hopes for the future, as well as our present prosperity and tranquillity, likewise come from foreign missions. These have been the builder by whom has been erected the entire personal, public, civic, and national development in which we rejoice to-day. And so it is natural that there should be an interest in foreign missions throughout the country—an interest in them not merely, tho primarily and supremely, because they reach individual souls and lead them toward the celestial and

* An address delivered at the Interdenominational Rally for Foreign Missions held in Carnegie Hall, New York, on Friday evening, January 15, 1897. Reprinted with some abbreviations from the New York *Independent*.

immortal life; that would be an impulse to preach in the next village, to preach in any neighborhood. Souls are there needing the Gospel as precious as the souls at Benares or Bombay, in Japan or China, or anywhere else.

Now there seems to be a diminution of the intense enthusiasm for foreign missions, which has been a characteristic and a glory in our national thought and life; and it comes, you observe, at the very point where we should expect just the opposite. Our means for promoting foreign missions were never so great as to-day. There have been added to our churches millions of profest Christian converts within the last twenty or thirty years. Wealth was never so abounding as now, in spite of the occasional alternating reverses in commercial affairs. In five years, before 1896, there were produced in America alone, beating all the rest of the world out of sight, nearly one hundred and ninety millions of gold, more than three hundred and seventy millions of silver; the products of manufactures have been immense beyond computation; the harvests of immeasurable abundance and bounty; the commerce of the country has been drawing to it the tribute of the seas from every ocean and every shore, wealth never so great as at this present time, and these millions of Christian disciples have their reasonable share of it and of its increase; and it might be expected that they would give more freely than ever before to this sublime work which God has put partly into their hands. And then the missions themselves have never been so prosperous as they were three or five years ago, until these reductions began to cripple and almost imperil them. And these terrific outrages in the Ottoman Empire, at which we shudder and before which our blood stands still, are only the signs of the power which the Ottoman Government finds in foreign missions—the power to educate, the power to elevate; and they come from the fear that by the onward working of these foreign missions, the Empire itself, the Mohammedan Government, will be overwhelmed or displaced. Missions were never so prosperous as recently; conversions never so frequent; the aggregate of church members in the missions never so great; the instruments for furthering missions within their own bounds—churches, schools, presses, individual labors, never so numerous and powerful as now. Everything has been looking apparently toward greater success soon to come; and yet at this precise point comes in this strange diminution of enthusiasm in our own land and churches for this sublime enterprise of God on the earth.

The question is one that faces us directly and must be answered. To what is this diminution of enthusiasm owing? Well, no doubt, it is owing primarily to the increasingly secularized temper of the Church itself, which does not grasp spiritual things with the old vividness and vigor, which is more imprest by the temporal things which are beautiful and suburb to the sense, but which are transient and passing away. Unquestionably there is such a decline in the spiritual energy and intuition of the Church in this land as in others, and so comes diminution in the revenue of our treasury, a diminution not peculiar to one organization nor perhaps in the same measure to all, but as a general fact, common to all Christian denominations. And, for this lowering of the standard of Christian thought and Christian impulse and energy there are obvious causes; the increase of wealth in the community is one, and the eagerness for wealth and the power rapidly to acquire it, never equaled before in the history of the world. Then

life is more fascinating, more entrancing with the younger and with those in middle age than it used to be. The machinery of life is more complex and intricate, and requires more expenditure of mental and moral force upon it to make it work, than it did in the earlier and simpler day in which we were, most of us, trained. Literature is more fascinating than ever before. The secular news of all the world comes upon us every day and almost every hour. And the result is that this great, solid, splendid earth pulls us to itself, holds us on the lower levels of aspiration and purpose and from the thought of God and his truth.

The Church becomes ornate and sumptuous, but wanting in aggressive vigor. It walks in embroidered slippers and not iron-shod. It goes to what it calls its combat, in Sunday-morning dressing-gown and not in mail, and corselet, and battle mantle. It becomes very much like the petrified wood, agate, beautiful to look at, but all the pores of the living wood have been filled with substances foreign to itself, so that you can not melt it nor burn it, it will bring forth no fruit, and it will not ignite, altho beautiful to look upon. Sometimes that seems to me a fair image of the Church in our time, with all its splendor, with all its consciousness of power, but without the power to kindle others or almost to be kindled within itself. So it is that there comes this diminution of enthusiasm for foreign missions; that the great unseen and stupendous things hold us less vigorously and continuously than do the transient things of the earth to which our earthly nature gravitates.

And then, of course, it is to be recognized that there come in, in this comparatively chilled and torpid state of the Christian mind and life, a multitude of things that have to be met, of calls that have to be answered and which more or less interfere, no doubt, with the former enthusiasm for foreign missions. This great work of home missions —its treasuries suffer also, and yet to a mind that thinks of the greatness of the interests involved, it might almost properly take the place for the time of the work of foreign missions. Here we have seventy millions of people on this continent planted on the apex of the earth and reaching with its commerce around the whole globe. The work continually grows on our hands. It is a work of patriotism as well as of Christianity. It is a work that becomes more complex and more costly as it reaches out further—to New Mexico and Alaska—as it reaches different races, colored people, Chinese, Japanese, the Hungarians and Bohemians, and Russian Jews, who pour in such immense numbers into our country. Foreign missions and home missions interlock among us as never before, and we work upon these masses of foreigners that we may affect those from whom they come, to whom they return, and on whom their influence in the interval is exerted.

And then city missions absorb an attention never before given to them, and they do it directly; for the city is the center of the nation and one of the centers of the earth; and one of these great American cities with its enormous heterogeneous population reaching out to touch all lands of the earth through its affiliations with them, is a field for missionary work never surpast, one might almost say never equaled in history. Then there come in all the other institutions— every college, every seminary of learning has a trumpet-shaped mouth, like the mouth of the trumpet in the temple, calling for and receiving

gifts all the time, from mites up to millions. Every institute of charity needs help for the sick, for the blind, for the deaf, for those who are in ignorance, and want, and poverty; and the very stones of the streets would cry out against us if we did not meet those demands upon us. So it is that there are multitudes of things which come in before the American Christian mind in this comparatively tepid and torpid state of which I have spoken, which distract and arrest its attention and which hinder it from taking hold with the old energy on this sublime work of foreign missions. The foreign missions seem to be in danger of being left to take care simply of what is left after everything else has been attended to; and instead of leading the march of all Christian benevolence in a Christian land like this, it seems to be remitted to the rear. Now this is sad; not altogether unnatural, as I have said: and the question for us is what can we do to arrest the tendency and to turn the current again to the nobler direction, in which it moved so steadily and strongly in the earlier times?

One thing we can do is to take our stand by the side of Christ himself when he said, "The field is the world." What a magnificent conception, when he said, "all power is given unto me in heaven and in earth!" How they must have paused to know what his direction then would be for the use of that power? Would he sweep the Roman Empire from the earth? Would he set back the tides of the Mediterranean and overwhelm Italy? Would he chastise with his divine vengeance the barbarous and cruel nations and tribes? "All power is given unto me in heaven and in earth." Never person trod the earth who could say that—say it truly, emphatically, without stirring fear in the minds of all who heard him. "All power is given unto me; . . . *therefore,* go make disciples of all nations." What an extraordinary sequence of precept to declaration! If there were no other point in the work of Christ to mark him divine, that would show the divinity in him, not of power merely, but of wisdom, and tenderness, and love; with God to stand beside him and enter into his conception of a world to be reacht by his truth, renewed, purified, uplifted, glorified, transfigured into the likeness of the heaven come down upon the earth. And until we do that we never can arrest this current from foreign missions toward other things of importance, but not taking their place in the supremacy of their nature and of their effect.

And then we need to cherish in our own hearts, every one of us, the enthusiasm which the early missionaries and martyrs felt for the Gospel of Christ in its relation to individual souls as well as to communities; the enthusiasm which has been a great power in the Church, out of which came the revivals, now so infrequent and far from being spontaneous; that are now excited, if at all, only or chiefly by the impact of individual minds thoroughly concentrated on those they address. We need to have this enthusiasm in ourselves. It is only fire that kindles fire. It is only life that propagates life. It is only spiritual energy that stirs spiritual energy in other accessible and responsive souls. We need to be "prest in the spirit," as Paul was; or, if any prefer the later reading and rendering, "impelled by the Word," before he went to preach at Corinth; to have these fires burning in our hearts for the salvation of men, and their conversion unto Him who came from the heaven to the earth to uplift and redeem

them. We need to feel for ourselves and to impress upon others that sublime part of the plan of God in human history which no man ever saw and grasp without being exalted and dilated in spirit by the vision of it. The plan of a campaign, the long preparation for the advent, the coming and childhood, and work and death of the Divine Master; His glorious ascension and the gift of the Holy Spirit—all parts of a plan that contemplates the absolute supremacy of the divine kingdom in the earth. That day when the lion and the lamb will lie down together—predicted, as we think, by the alliance of the lion and the eagle in our own time; that day when holiness shall be inscribed on the bells of the horses; that day when righteousness and peace shall fill the whole earth—that is the aim and is to be the consummation of God's great plan for the world.

Sometimes there seem to be pauses in its progress; sometimes, perhaps, setbacks to its advance. But all the while, on broad, general scale it is moving onward to its climax and ultimate achievement. And when we see that, we know that the power of God is behind us and that we are keeping step with omnipotence when we are working in this sublime and divine cause; and we need to feel and to make others feel what is the relation of this nation of ours, what part it has in this stupendous work of God for the world. That is the only key to its history—the history of its early colonization by the English and the Dutch—Protestant people—the history of its early salvation from the Spanish and French domination and from the Roman Catholic power which at first seemed destined to overspread the land. That is the key to the successful prosecution of the long and wasting French and Indian war. That is the key to the Revolution, giving us a separate life, largely derived from and modified by English life, but under our own separate development in our own separate line of direction. That is the key to the providential men that came to us at that time and have come to us at every time when they were needed. That is the key to every event which has occurred in and since the overthrow of slavery in this country, in the tremendous crash of the Civil War.

Men talk of the logic of events. Here is the logic of events. They talk of the Nemesis. Here is the Nemesis in history. Everything which falls in with God's design in the earth is furthered and forwarded and leads on to other and nobler issues, and everything that stands against those plans goes down under their impact, either in silent decay, or in the swift and awful crash of ruin. That is the Nemesis of history. And God is all the while working forward through this and other nations of the earth, to bring about that which is already present to His supreme mind, already embraced in that vision which searches through the eternity.

And then we are to remember that we are living in the dispensation of the Spirit, and that this may be only the temporary interval before the coming of that period in which His power will be advanced for all of the Church. How wonderful it was that Christ put in that bar to the immediate advance of the Apostles; when the entire Gospel had been completed—everything from the advent to the ascension, when every precept was in its place and every doctrine and every promise, and all the beauty of His example was before the minds and hearts of His disciples, and they had been commissioned to teach the Gospel, and they were eager to go forth on that great work, the further issues of which they themselves could hardly foresee, but which they

knew was to be a work for the glory of God in Christ and the welfare of mankind, and when they were eager for the service, almost like hounds straining against the leash, that they might enter it, comes that voice: "*Tarry ye* at Jerusalem"—at the city where the Lord had been hated and killed, at the city whose neighboring hill is already red with His blood, at the city where passions are fiercer because they have had this initial success. "Tarry ye in the city until ye be endued with power from on high." Ten days they waited, and then came Pentecost, and then they went forth with the power of the Spirit to proclaim the glad tidings of great joy to Scythian and barbarian, to Greek and Jew. Then Paul could say afterward, looking at Rome, center of power, adoring power, making its emperor a god because he had power: "I am not ashamed to preach the Gospel of Christ to you that are at Rome, for it is the *power of God* unto salvation to all them that believe." It is the only omnipotent force, the only power to which His almightiness is pledged. That came with the coming of the Holy Spirit.

Now I have sometimes thought, looking on the depression of these times and the hindrances to missionary success, that God was saying to us in the same voice with which Christ spoke to the Apostles: "Tarry ye till the Spirit comes. Tarry ye and pray." And when that Spirit comes He will come suddenly, as He came at Pentecost, as came the angelic song, as the Lord's second coming will come—suddenly. But when He, the Spirit, comes ye will have power for the conquest of the earth. Let us remember that we are in the dispensation of the Spirit. Let us wait, and wait in prayer, for the coming of that divine energy which shall make the Gospel vital, energetic, divine, overwhelming to those who hear it, and shall carry it swiftly forward to the ends of the earth.

One thing more. Let us wait and work and pray in undaunted and exultant confidence, knowing that the end is to come. Christ did not die in vain. He shed his blood upon the earth, he dropt his tears upon the earth, that it might be in all its regions baptized unto God with water and with blood. He breathed his spirit into the air, that it might fill the atmosphere of the earth. He gave himself for the earth, and his disire for its salvation in himself is not less intense than when he died for it, than when he rose over Olivet with his hands lifted in benediction as he went. God is not dead; his arm is not shortened. The swing of the universe to-night proves that. The Spirit is not dead. His power is shown in individual minds and hearts as lustrously as ever; and if we pray it will be shown in great communities, in vast revivals, in turning the hearts of the children of men in every land unto the Lord Christ; and we are to walk and work, as well as wait and pray, in the knowledge, in the assurance, in the absolute certainty that the end is coming in the age of glory and of peace. So let us not be discouraged by any temporary drawback or hindrances. Let us set ourselves to overcome the hindrances in our own hearts and in the hearts of others till the Church glows with the heavenly light, till it is animated and nourisht by the heavenly temper, till the Church on earth, quickened by Christ and illuminated by His truth, can at last take the world of mankind and present it before God as its tribute to him, who sent the Son, who loved the world, and who gave His Son unto the death for it, and who accepts it at last as the jewel in His infinite crown.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Missionary Economics; The Scribes in Council.

The returned missionaries of the various missionary societies in the United States and Canada, have held thirteen annual sessions, of a week each, for the purpose of discussing questions pertaining to the foreign missions of the world, with most signal advantage to them and to the cause of evangelization of the non-Christian world. In 1893 the representatives of the several Foreign Mission Boards of the United States and Canada met in council for a like purpose, and have assembled annually since. They have just concluded their Fifth Conference, in New York city, with a large number—some sixty-seven in all—officials in attendance, with a dozen foreign missionaries added. January 12, the treasurers held a special conference, for comparison of methods of receiving and forwarding moneys with safety, expedition, and economy. During the next two days, the following topics were presented in papers specially prepared for the conference, in each case a free discussion following: Self-support, Dr. Judson Smith; Uniform Statistical Blanks, Dr. Samuel W. Duncan; Gifts for Special Objects—Should they be encouraged? Dr. E. E. Strong; Form and Practical Use of Annual Reports, Rev. A. Woodruff Halsey; The Economic Distribution of Missionary Force, Dr. S. L. Baldwin; Furloughs, their frequency, length, and profitable use to missionaries and the work, Dr. W. W. Barr; Unmarried Missionaries, Dr. Ellinwood; Ecumenical Missionary Conference in 1900 in America, Dr. Judson Smith; The Student Volunteer Movement, Dr. Henry N. Cobb; Independent Missions, Dr. A. B. Leonard; Chinese Indemnities, Dr. Ellinwood. It will be seen from this that the conference is designed to be of a most practical nature. The papers were worthy of their eminent authors, and tho in most cases there were unnecessarily long prefaces considering the character of the men who were to listen to them, who were, or ought to be, experts in the subjects treated; yet, once the discussion was entered upon, they all became concise, well-digested, instructive, and suggestive treatises. They were not intended for the general public, yet it is our opinion that the great advance in intelligence of the churches on missionary matters, not only justifies the presentation of such discussions to the public, but calls for it. A very large number of the pamphlets containing the reports of the proceedings of this conference judiciously furnisht to the patrons of missions, would greatly augment confidence in missionary administration, and enable the patrons of the societies to intelligently defend them against the criticisms freely current in many quarters. The meeting itself marks an advance. That these several representatives have determined to sit in such council annually, to find how to improve the methods of their administration will tend to increast confidence. There is one danger to which their attention is already attracted, to wit—there might be too great centralization of policy, if they undertake to formulate their general conclusions with a view to a binding effect on the several Boards. Legislation is beyond their province; but they know it and are hence free from the criticism of attempting it. The smaller societies are, however, in some danger of being dominated by the consensus of opinion, and may miss, for themselves and for others, the great good of making new ventures, under new conditions. Where everything is so fraternal, however, as here, none will welcome the results of new experience more than the older of these representatives. There was a markt absence of the "we-know-it-all" spirit. Everybody seemed on a school-form

eager to learn of anybody else. A very much larger representation of the laymen of the several Boards would be a decided advantage to the meeting and to the general interests of missions.

The ladies of many of the Women's Boards met on January 15, and organized a similar conference, to meet annually for like mutual benefit. As it was strictly *pardanishin* we cannot report what they did or said. Both these conferences will meet next year, the guests of the Methodist Episcopal Board, as they were this year the guests of the Presbyterian Board.

The Conference has already reacht practical unanimity on several questions, such as the following :—That one mission should not receive into its membership those dismist on account of improper conduct from any other church ; that native converts should be discouraged from coming to Europe or America for education ; that natives of the mission fields educated in America should not be appointed on the same basis as regular missionaries ; that direct preaching of the Gospel should have precedence over all other forms of missionary effort; that they do not favor the organization of a National Church in India ; that the study of missions in theological seminaries should be promoted, and professorships and lectures on missions should be urged; that gifts outside the regular appropriations should not be encouraged; within the appropriations however, while sometimes open to objections, on the whole, would be welcomed; that all competition for the services of native agents on foreign fields between the agents of the several societies should be discouraged; that frequent visitations of official representatives of the Boards to the foreign fields is of imperative importance.

The subject of most popular interest was the paper on the holding of an Ecumenical Missionary Conference. The London Conference in 1888 recommended a decennial conference, which would bring the next conference in 1898, but on all hands it was conceded that being so near the end of the century, it would be better to extend the time till 1900. The mission representatives in Great Britain and on the Continent of Europe had been generally heard from, and all responded with hearty approval of the proposal to hold such a World's Missionary Conference at the opening of the twentieth century in the city of New York, tho the precise date could not be agreed upon with equal unanimity. The Churches of America will hail with great pleasure the holding of such conference here. It ought to be the subject of much devout thought. It may well be askt what measures can be instituted to prepare for a great meeting. Nothing short of a greater spirituality in the churches, with deeper consecration to the work of the world's redemption, will furnish the fitting environment for that great assembly. The world will then be full of wonder and exaltation at the material advancement of the present century, and the presentation of that class of themes will divide the attention of the churches. That need not be deprecated, but it will require a profound spiritual energy to concentrate attention on spiritual affairs. We ought to get ready to march into the twentieth century with the greatest spiritual force, intensity, and consecration. The holding of such a meeting here should be accepted in the light of a great trust, as well as in that of a great privilege.

For all this, a conference like that whose proceedings we are reviewing, must needs be one measure of preparation. It will be well for all the Christian agencies of the land to find how they can, more and more, cooperate; and to this end they should cultivate a fuller acquaintance with each other's methods and achievements. The whole forces of Christendom in this western continent ought to come up solidly intelligent, as to their successes, their failures, and their needs. A special feature of the proceedings of the Officers' Conference, which looks to the holding of simultaneous union mission-

ary meetings in all the great centers, will contribute to this. Eight divisional meetings were held in New York city, one evening during the time of the conference, and a great pan-denominational meeting was provided for in Carnegie Hall on the 15th of January which theoretically was the center of a great number of similar mass-meetings to have been held simultaneously in other great cities. This was realized in part, Chicago and a few other cities having arranged for such assemblies. But the meeting in New York itself was not what it might have been, and other cities which would have responded to the call for simultaneous meetings were debarred from the same through the shortness of the notice received. But all this can be overcome, if the Officers' Conference will fix the date long enough in advance to allow the churches to make suitable preparation. They must remember that this is a big country, and a few weeks' notice is not enough. They might better advise the churches at once of the date for 1898.

The papers of this conference are worthy of a far wider reading than they will receive through the pamphlet form, and yet as they were prepared chiefly for members, it might interfere with the desirable freedom of these discussions, were the press to invade their meetings and publish all the discussions. One paper, however, that was read by Dr. Cobb on the Student Movement, was requested for use in this magazine, with the privilege of selecting such portions of it as our space would allow us to use. It will be found in the following pages.

The Student Volunteer Movement.

BY REV. HENRY N. COBB, D.D., NEW YORK.

[Dr. Cobb presented a paper in the form of a report to the Fifth Conference of Representatives of Mission Boards, January last, which at our solicitation was placed at our disposal so far as practicable. Dr. Cobb is not responsible for the selection of the portions herewith presented.—J. T. G.]

A circular letter was sent to twenty of the various Boards here represented, embracing the following inquiries as to the results of the Movement as shown in their experience:

"1. Can you trace any *increase* in the *number* of applicants for appointment to the existence and influence of the Movement?

"2. Are you able to detect any improvement in the *quality* of 'Volunteer' applicants, or of those actually appointed? If so, in what respects?

"3. Have you noticed any quickening of missionary zeal in your churches through the instrumentality of the S. V. M., and have the Volunteers aided, to any extent, in the raising of funds for their own support or for the other work of your board?

"4. Would you suggest any changes in the methods of working adopted by the leaders of the Movement?"

To our surprise and gratification, nineteen replies have been received. Of these *one* only answers every inquiry in the negative; *three* may be styled as "non-committal," through insufficient opportunity for observation and acquaintance; *five* give a qualified, and the remaining *ten* an almost unqualified affirmative reply.

In reviewing the aims of the Movement in connection with these replies we unhesitatingly offer the following conclusions:

1. The steadfast effort to bring students to "a thorough consideration of the claims of foreign missions upon them as a life-work," and "to foster this purpose," should be followed by a perceptible increase in the number of those applying for appointment. And such has been the result. To this the testimony of some of our largest societies is emphatic. Thus one writes, "There has been a markt increase in the number of our candidates since the Movement was more thoroughly organized, and notably since the Detroit Convention. So far as we can judge, the

majority of our candidates have been given their early impulses toward the foreign field by the Movement." Another says, "The number of applicants perceptibly increast from 1886 to 1894; and this increase, while doubtless due to several causes, was due in part to the Student Volunteer Movement." Another answers, "Yes. And what is more, a majority of the men whom we have sent to the foreign field, in the last four years, have been Student Volunteers." "Yes, very clearly," writes another. "In answer to a recent call for an additional missionary, we received the applications of sixteen. Most, if not all of them, were led to the step by their connection with the Volunteer Movement." Another still, "Decidedly. Quite a number of men and women, in writing to us, have stated that their first impulse in the direction of foreign missions was received from the Volunteer Movement." And yet one more, "I think I am safe in saying that we have had *ten* offers for service in the foreign work, where we had *one* previous to the organization of the Movement."

2. What, then, is the *quality* of these applicants? The object of the "missionary study" proposed and guided by the movement is, as it should be, to produce a better class of candidates. Has it done so? Again let the Secretaries speak. "We are under the conviction," writes one, "that there has been a decided improvement in the quality of Volunteer candidates. We have noticed this in respect to two lines of equipment; first, in the intelligence of such candidates concerning the heathen field at large and our own in particular, and second, in the stability of their zeal and the positiveness of their determination to serve in the foreign field." Another, "There has been a steady improvement in an intelligent appreciation of the principle and motive underlying the missionary cause." "Better in the matter of education and equipment and general fitness for the work." "A better conception of the work and a better mental equipment." "We have one very promising young physician under appointment, who is an ardent member of the S. V. M. I think his course of preparatory studies has been a great benefit to him, and he has pursued it along the lines laid down in the *Student Volunteer*."

So far as the educational work of the Movement is concerned, we feel the force of the official statement respecting it: "A common preparation, aside from the regular studies of the curriculum, is needed for the work of the foreign missionary. The Volunteers need to know what special preparation is necessary. They need to understand the relative importance of the different lines of preparation. They need to learn how to economize to the best advantage the time at their disposal for this preparation." Especially is this true of our Theological Seminaries, which are in general the immediate sources of supply. If the testimony of the Movement is to be received they offer a peculiarly hard field. "Another problem confronts us in some quarters, and that is *the difficulty of holding Volunteers after they enter the Theological Seminaries.** If they leave college with a strong purpose and are thoroughly grounded in missions, the question of holding them does not present insuperable difficulties. But even in such cases *it is a real problem to preserve the faith and enthusiasm of Volunteers who enter institutions where, to quote a prominent Board Secretary, 'from the beginning to the end of the course the whole presumption in the teaching and attitude of the faculty is that the men are all going to stay at home.'* Add to this the constant pressure brought to bear upon them by home churches, and the solution of the problem is not simplified."

This is a sad statement and full of ominous suggestions. May not a partial explanation of the difficulty be found in the condition of missionary instruction in these seminaries so for-

* Italics ours.—J. T. G.

cibly set forth in one of the papers of the Conference of a year ago and in the book on the same subject by Mr. Adams? And if this be so, should we not welcome, and esteem of special value, an agency which aims specifically "to provide systematic, comprehensive and progressive courses of study on foreign missions for the use of students," and to inform them by intelligent study, intelligently guided and aided, as to their principles, history, methods, needs and obligations? The courses of study outlined should not, nor are we able to believe they do, make too serious a draft upon the time or strength of the average student in the average Theological Seminary, nor needlessly and injuriously conflict with his proper duties in the institution. . .

3. There is another aspect of the question as to *quality*, which demands and deserves special consideration. The fear has been exprest that, through the enthusiasm created by the Movement, and the too wide circulation and too ready or too early acceptance of the "Volunteer Declaration," those students who are rather emotional than intellectual, impulsive rather than sober-minded, are led to volunteer; that, by the methods in use, the *best* minds are not only not reacht but are tempted to hold themselves aloof from volunteering and in the end from missionary service. This would be most deplorable, if true. On this point the views of the brethren are more conflicting than on any other. One writes, "Under the influence of this Movement men of positive mark in our Seminaries have been imprest with a sense of responsibility for the heathen, and have thus been led to offer themselves for service, who would not have otherwise seriously considered the subject. Some of the best men who have gone to our fields in these latter days are the direct fruits of the Student Volunteer Movement." On the other hand, another says, while stating that the number of applicants has been increast, "I have had the impression that the Volunteer Movement has not improved the *quality* of the missionaries who have been available or who have been appointed. The volunteering has been usually done at an age when young men have been most impressible, and the most emotional of the young men are usually the ones who volunteer. Hence I would express the opinion, not without hesitation, that the quality of missionaries has not been, and is not likely to be, improved by the Movement." Except in the somewhat despairing conclusion of the last quotation, the truth probably comprehends both these statements. The Volunteer Movement—and many others with it, even the Kingdom of Heaven—"is like unto a net that was cast into the sea and gathered of every kind." It could hardly be otherwise. It is for the Boards to sift the "catch," or such portions of it as are brought to them, and, with such wisdom and insight as God may bestow, select the best. . . . .

4. The fear has been exprest lest the work of the Volunteer Bands should tend to create a broad line of demarcation between the members of those Bands, all having the missionary work in view, and other students, as tho the latter might feel themselves absolved from all interest in and all concern about the great cause of missions. This danger appears to have been clearly apprehended in the statement of the main objects of the Movement before referred to. On it is said, "Essentially involved in all this is the further object of the Movement to create and maintain an intelligent, sympathetic, active interest in foreign missions, among the students who are to remain on the home field, in order to secure the strong backing of this great enterprise by prayer and money." In our opinion this is quite as important as any other object of the Movement, especially in view of the growing demands of the great work, the backwardness of the Churches, and the deficient resources of all our Boards and Societies. The Boards may possibly receive, as some have received, many more applications than they can

accept. But the Churches can never have too many nor too active and ardent missionary pastors and teachers, men and women of learning and influence, who abide at home. The multiplication of these will be the surest way to increase the ability of the Boards to accept all applicants who ought to be accepted, and to send to the field all who ought to be sent. . . . .

5. The avowed disposition and purpose of the movement to make its work subserve the interests of the existing Boards and Societies, deserves the cordial recognition of the Conference. Its endeavor is to secure to them an increase not only of "missionaries with the right qualifications," but also of available funds for their maintenance, and of intelligent missionary zeal in the churches to which they look for the support of all their work. This purpose clearly appears from the following statements in the report of 1894:

"*The responsibility of the Movement does not cease until the Volunteers are brought into direct communication with their respective Boards.* Nor does it cease entirely then." . . .

We believe there is an agency here of which the Boards might make far greater and more effective use than they now do. It is no doubt true in general, that "returned missionaries have a stronger influence in both directions." Yet the supply of these is necessarily limited. And there is much in the sight and words of consecrated young men and women, whose hearts the Lord has toucht, and *who have studied up the subject and are full of it*, to waken interest and move to conviction. Properly introduced and commended, experience shows that they are welcomed by pastors and acceptable to the people.

Such influences can not be too greatly multiplied if the churches at large are generally to be awakened not only to the significance of the Volunteer Movement itself, but also to that of the still greater movement and enterprise of which it forms a part, the bringing of this lost world to the knowledge of the truth and love of our Redeemer.

In bringing this report, already far too long, to a close, we can find no better expression of our own feeling in this regard than that which comes from one of our correspondents, a member of this conference.

"It is my matured conviction that in this movement we may plainly discern one of the signal interpositions of our God on behalf of world evangelization. It has failed, if at all, in accomplishing all that was possible, because the Church of Christ at home has been slow to discern the signs of the times. In other words, had our Churches throughout the land promptly accepted this movement as a call of God to them for enlarged offerings to missions, I am confident that the achievements of the Gospel in all our fields would have been greatly multiplied. In this uprising among the students of our institutions of learning, leading to the consecration of so many of them to the foreign field, I can not fail to see the faithfulness of a covenant-keeping God, in answering the prayers of His people for laborers. It seems to me, however, that brought face to face with the demands and the sacrifices which these very answers to prayer have involved, our Churches have shrunk back and failed to meet their part of the responsibility. It seems to me no better service could be rendered than the calling the attention of Christians over all the land, who desire to obey the great commission, to the divine significance of the Volunteer Movement."

The Countess of Dufferin's Fund.

BY REV. A. MCLEAN, D.D., CINCINNATI, OHIO, SECRETARY FOREIGN CHRISTIAN MISSIONARY SOCIETY.

In India one hears much about this "Fund," and of the great and good work it has accomplisht. One sees the spacious hospitals and dispensaries that have been erected and opened under its anspices. The origin of this enterprise is both interesting and pathetic.

Tho the story has been told many times, it is so good that it will bear repetition.

The wife of the Maharajah of Punna was the victim of a painful and lingering sickness. She suffered much from native doctors and received no benefit. Her case was deemed hopeless. The prince heard of Miss Beilby, a medical missionary in Lucknow, and besought her to come and heal his wife. She came and spent several weeks with her and so treated her that she recovered her health. Soon after Miss Beilby was leaving for home to take her degree. When she called to bid farewell the Maharani said, "You are going to England and I want you to tell the Queen, and the Prince and Princess of Wales, and the men and women of England, what the women of India suffer when they are sick." She begged her to see the Queen in person and ask her for medical assistance. Miss Beilby told her of the great difficulty of seeing the Queen and presenting the message in person. The princess said, "Did you not tell me that our Queen was good and gracious, and that she never heard of suffering without sending a message to say how sorry she was, and trying to help?" Miss Beilby exprest her willingness to do what she could. The princess askt her to write the message at once, "Write it small, Doctor Miss Sahib, for I want to put it into a locket, and you are to wear this locket around your neck until you see our great Empress and give it to her yourself. You are not to send it through another." In some way the Queen heard of this messsage and sent for Miss Beilby. On reading the message she said, "We had no idea it was as bad as this. Something must be done for these poor creatures. We wish it generally known that we sympathize with every effort made to relieve the suffering state of the women of India."

About this time the Earl of Dufferin was appointed Viceroy of India. The Queen sent for Lady Dufferin and urged her to do what she could to bring medical help to the women of that vast empire. In her account of this interview Lady Dufferin said: "When I was leaving England, Her Majesty the Queen-Empress drew my attention to the subject, and said she thought it was one in which I might take a practical interest. From that time I took pains to learn all I could of the medical question in India as regards women. I found, that altho certain great efforts were being made in a few places to provide female attendants, hospitals, training-schools, and dispensaries for women; and altho missionary effort has done much, and for years had been sending out pioneers into the field, yet, taking India as a whole, its medical women were without that medical aid which their European sisters are accustomed to consider as absolutely necessary." After studying the field and its needs and conferring with the chief men and women in the country, she organized *The National Association for Supplying Female Medical Aid to the Women of India.* This Association is commonly spoken of as "The Countess of Dufferin's Fund."

The objects of this organization are as follows: 1. *Medical tuition*, including the teaching and training of women as doctors, hospital assistants, nurses, and midwives. 2. *Medical relief*, including the establishment, under female superintendence, of dispensaries and cottage hospitals for the treatment of women and children; the opening of female wards under female superintendence in existing hospitals and dispensaries; the provision of female medical officers and attendants for existing female wards; and the founding of hospitals for women where special funds or endowments are forthcoming. 3. *The supply of trained female nurses and midwives* for women and children in hospitals and private houses. It is eleven years since the Association began its work. There are now sixty-two lady doctors and forty-four hospital assistants at work. Over a million patients were treated last year. The annual increase of patients numbers

about one-hundred thousand. There are sixty-five hospitals and dispensaries. These cost seventeen lakhs of rupees. Ten of these are entirely supported by native princes. Two princes in Rajputana gave $190,000. Seven other hospitals are in course of construction. There are two hundred and forty-three students in medical colleges or in training classes. Scholarships have been given women in the schools in Calcutta, Madras, Lahore, Bombay, and Agra. There are training classes in Cuttack, Lucknow, Allahabad, Rangoon, Nagpur, and Benares. Students are encouraged to go through these schools and then to go to England or Germany for their degrees. There has been much prejudice in the way of the work. Sickness is regarded by many as a visitation for sin and can be cured only by expiations and incantations and other religious remedies. Others think women are unworthy of the medical treatment provided for men. It has been found difficult to get women of the higher castes to leave their seclusion and prepare themselves for this service. Gradually, however, prejudice is giving way, and the work of the Association is growing in public favor.

It will be noted that this is work conducted by woman in the interest of women. A masculine physician is not allowed to enter a woman's apartments. If he is called in as a last resource he may speak to her through a screen, but he cannot see her and make a thorough examination. Many women would die rather than to have a man come near them. For this reason women must be trained as physicians and nurses. They must be qualified to treat all diseases that their sex is heir to. This means much for the elevation of the women of India. If the minds of a considerable number are developt, if they take some worthy part in the work of the world, and live no longer like a frog in a well, others will profit thereby. It should be noted, furthermore, that this is a benevolent work simply; in no sense is it missionary or Christian. It aims to be unsectarian and national, and therefore neutral as respects religion. No employé is allowed to proselyte or interfere in any way with the religious beliefs of any section of the people. Lady Dufferin and her associates sought to arouse the conscience and imagination of the public at large, and to reach all parts of the Empire and all classes of the community. They sought to enlist and benefit the Hindu, the Mohammedan, and the Buddhist. At the same time they were careful not to antagonize or interfere with the medical work of the missionaries. There is work enough for all.

This National Association has been called one of the greatest charities in existence. It is one of the direct results of missionary enterprise. The annual reports do not refer to Miss Beilby and the Maharani of Punna. They prefer to say that the Association owes its existence to the direct initiative of Her Majesty the Queen-Empress. That sounds better in some ears than to say that it owes its birth and being to a medical missionary. Nevertheless, the truth is known, and it can not be hid. Recently the *London Times* referred to Lord Dufferin as an orator, a statesman, and a diplomat, and added that the work that would live longest and be most beneficent, was the work he did in connection with this Association for supplying Medical Aid to the women of India.

Some Recent Innovations at Cheung Mai, Lao Mission.

BY REV. W. C. DODD.

Most of them you in the home-land wonld not call innovations, but developments. But to the Lao people they come as something very new; and we will not quarrel about names.

One innovation was the observation, this year, of Children's Day in the Cheung Mai Church. The word got out that there was to be something unusual, and something very enjoyable. People put their own construction on it.

Some conjectured that it was to be like the native New Year—a time for throwing water on everybody. Rev. Nan Tah, Associate Pastor of the Church, even sent me a note, saying that he had heard that there was to be some kind of doings, he did not know what. He hoped it would be appropriate to the day and the place. But after in was finisht, he turned to me and said: "Can't we have it every Sabbath?" And no wonder. Surely nothing so enjoyable had ever before been witnessed by these sober-minded Christians. There was marching into the church; there was singing in concert, reading in concert, the Lord's Prayer in concert; one class recited the Fourth Commandment in concert; more than a dozen other classes recited selected portions of Scripture in concert, beginning with the two infant classes, and ending with the Bible Class of Rev. Punyah; there was a motion song by another class, and an English hymn by the children of the missionaries. The only exercises which were not in concert were two prayers, two addresses, and the benediction; and it is by no means certain that the people did not wish that these had been in concert, too.

It was a great day. And Rev. Nan Tah, who knows a good thing when he sees it, wrote me a poem on the subject, extolling the patience and the ability of those who had trained the classes, and had planned and managed this whole affair. He and others have said that if we can not have it every Sabbath, they would like to have it at least once a month.

Another innovation this year is in the social realm. We are beginning to have a second generation of Christians now, after thirty years of mission work. There are young men and women coming from our schools who are not content to spend their time in idleness or frivolous gabble. Their minds must have some employment, especially in the evenings, after their work is finisht. As yet we have only a limited stock of Christian literature. This people are almost passionately fond of games. Hence it has been put on the hearts and consciences of the missionaries that we are bound to lead our young people into innocent amusements, or they will drift into questionable ones. We have tried to meet this new duty by inaugurating several social features, none of them at all new to you, but all of them innovations to this people.

One has been the translation of a set of Bible-History cards, which can be played as authors' cards are played. These are not all finisht yet, but a few trials of them have seemed to indicate that among the better educated they will be popular, not only as a pastime, but also as a course in Bible History.

Another social feature has been that individual missionary families have, from time to time, invited the Lao ministers, or the members of one of the schools, or the members of a Sabbath-school class, to the missionary homes, and have entertained them with pictures, games, microscopic views and refreshments. These entertainments have seemed to be very popular. Gradually foreign games are being introduced and adopted, sometimes with amusing modifications.

But, after all, most of our innovations are quite distinctly religious, not only in tendency, but in actual form. One which the people at first resented as a most decided and unwarrantable innovation, was well begun last year, namely, the matter of urging systematic, scriptural giving. Sporadic example and teaching on this subject had been given before, but last year a movement was begun all along the line. It is bearing fruit. One church, Lampoon First Presbyterian, at a congregational meeting held after a most thorough ventilation and discussion of the subject had already been had, decided without a dissenting vote to tithe as a Church. And if they live up to that action, it *will* be an innovation of a most welcome sort.

Another most welcome inroad into Christian-heathen ignorance is the or-

ganization of a Woman's Missionary Society. It now has over thirty members, holds monthly meetings, and always takes up a collection, or rather a voluntary contribution. Some consecrated missionary effort, some consecrated native zeal, and some consecrated tithe-money is going into that Society; and we know what will come out. Angels are rejoicing over that Society already.

One of the best innovations, and one which might prove a real innovation if introduced into some home churches, is what we may call the organizing of the church into a night-school to study the Word, village by village, community by community. It is something after the plan outlined in "Methods of Mission Work," by Rev. J. L. Nevius, late of China. Each community is organized into a school, a leader is appointed, the members are put into classes, according to their advancement in study, and a record of attendance is kept. Also, the completion of any one course of study by any class is noted. The courses consist of learning to read, reading in course, committing to memory certain designated portions of the Word, explanation of Scripture passages, committing of the Child's Catechism, and now that the Shorter Catechism is just translated, it also will be committed by the more advanced classes. This work was suggested to the people by the missionaries, but in many places it has been taken up by the people themselves, and is being sustained in a very gratifying manner. Surely the Spirit who inspired the Word will richly bless the study of it.

May the time soon come when all these things shall cease to be novelties and innovations, and shall become fixtures of the Lao Church.

A New Conference in China.

BY REV. W. N. BREWSTER.

On the morning of Nov. 26th, Bishop Joyce opened the first session of the Hing-hua Mission Conference, composed of the three southern districts of the Foochow Conference of the Methodist Episcopal Church. The Hing-hua Prefecture lies on the coast half way between Foochow and Amoy. It has a distinct dialect of its own. The work of the Methodist Episcopal Mission began here over thirty years ago. During the period from the early sixties to 1890, no foreigner lived in Hing-hua. There was generally a native Presiding Elder, and the missionary in charge, living in Foochow, made more or less extended and frequent trips over the work, as time and other duties would permit.

But it became manifest that the work needed a more thorough supervision than it could receive in this way. The dialect being different from that of Foochow, few of the missionaries could use it effectively. In 1890 the writer was transferred from Singapore, and appointed to Hing-hua, with his wife, being the first foreign residents there.

We began to hold short camp-meetings at the various village centers, beginning generally on Thursday evening and closing Sunday evening, holding four services a day, beginning with a before breakfast prayer-meeting. Nearly a score of such meetings have been held. Many hundreds have been clearly converted in these meetings, and the spiritual life of the whole Church has been greatly quickened.

That the work in this line has been deep and genuine is manifest from the markt advance in self-support.

Last year the three districts now forming the Hing-hua Mission Conference raised for pastoral support $1283.74 (Mexican); this ysar, $2,432.12, or an advance of $1,148.38; being an increase of nearly 100 per cent.

In addition to this, a Home Missionary Society has been organized. It was begun by some of our most zealous native helpers toward the close of the last Conference year. Nearly $300 was given in 1895. This year there has been great enthusiasm about this collection, and the sum of $1,431.78 has been raised.

The aggregate increase of money raised for pastoral support, including the Home Missions collection, reaches $2,283.00. Another such advance this year, and our native preachers will be entirely supported by the native church. There has also been a healthy increase in membership of 380 full members and 634 probationers, or a little over one thousand altogether. The year has been one of solidifying rather than expanding.

The Conference Session was memorable. Nearly one thousand people were crowded into the Jesse Lee Memorial Church, which is the largest Protestant Church in the Province.

III.—FIELD OF MONTHLY SURVEY.

Mexico,* Central America,† West Indies,‡ City Missions,§ Foreigners in America.¶

BY DELAVAN L. PIERSON.

Mexico.

Mexico still sorely needs the pure and regenerating Gospel of Christ. The recent attack on one of the Protestant missions there gives evidence of this as do the teachings and lives of the Romanists who occupy the land, and the condition of the ignorant and degraded Indians and half-breeds. Much progress has been made since missionaries first went to labor in the land, but there is need that the people of the United States stretch every nerve to help raise these people to the true level of Christianity, before infidelity and paganism stamp out their life.

Mrs. James D. Eaton, of Chihuahua, gives the following reasons for sending missionaries to Mexico:

(1) Many souls are trying to satisfy themselves with the husks within their reach, while hungering for the Bread of Life. One poor woman feeling the need of something, she knew not what, ventured to ask a priest to explain the forms of the church, the mass, baptism, etc.; but he only replied that she was a fool, who could not understand. Now that she had received the Word, and feels that Jesus is her Savior, that longing is met, and she is daily satisfying her hunger and thirst by the Word of God and prayer.

(2) There is needed a Gospel of *holiness* in this land where religion and morals are divorced. A people that have been allowed to break the whole decalog, and obtain an easy absolution at the hands of the priests; yes, even gain pardon *in advance* for crime to be committed, realize that it is a new Gospel which says, "Thy sins be forgiven thee; go and sin no more."

(3) There is need of the presentation of a *reasonable faith* to those who have revolted from the gross superstitions of the Roman Church in Mexico. Nothing sadder can be imagined than the funeral orations by prominent citizens at the graves of their departed comrades. No hope, no gleam of light for the future, only a troubled look into the great unknown, which has received another soul. Many men of the liberal party now declare that they have done with religion; yet numbers of these are in sympathy with the Protestant churches that encourage education, progress, and rational thinking.

(4) There is urgent need of Christians who know how to *pray*, with intelligence as well as faith; and the enlightened fervor of many in our evangelical churches is one of the most hopeful effects of the Gospel here.

(5) And there is need of the Gospel for the sake of our *own countrymen* here. Americans are coming more and more to Mexico, to engage in mining, railroad, agricultural, and manufacturing enterprises. There are said to be several thousand of them in this State, some 700 in this city and vicinity. If home missions are a necessity in the new settlements of the United States, there is similar need on this side of the line.

Pioneer mission-work in Mexico was begun in 1862. Rev. D. A. Wilson of Guadalajara writes:

It is doubtless quite true, as has often been said, that "Protestantism entered Mexico in 1847, between the covers of the Bibles carried in the knapsacks of American soldiers," but the first effort to propagate Protestantism in this country, so far as can be ascertained, from authentic sources was about the year 1862.* In the autumn of that year, Rev. James Hickey arrived at Monterey as an independent missionary, having previously labored for eighteen months as colporteur of the American Tract Society in Texas. In March, 1863, Mr. Hickey began to preach publicly in Monterey, both in English and in Spanish, and on Jan. 30, 1864, he organized the first evangelical church ever constituted in Northern Mexico, probably the first in the Re-

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* The article promist on this subject has failed to reach us in time for publication. See *Gospel in All Lands* (March) and *The Mission World* (monthly).

† An article promist on Central America has also failed to reach us. See *Moravian Periodical Accounts* (quarterly).

‡ See pp. 195, 198, (present issue).
New Books: "Cuba and the Cubans," Raimundo Cabrera; "The Island of Cuba," Prof. Ramsay.

§ See pp. 176, 183, (present issue).
Recent Articles: "Regeneration of the Slums," *Demorest's Family Magazine* (Oct.); "The Problems of the City," C. R. Woodruff, *American Magazine of Civics* (Dec.).

¶ See pp. 169, 183, (present issue).
Recent Articles: "Chinatown in New York," *Dem. Family Mag.*).

* It is a misstatement that pioneer work was begun by Miss Rankin, in 1865.

public. Thomas M. Westrup, one of the first converts, was ordained pastor, and has occupied that position almost continuously since that time. One year after its organization, the church had twenty members. In Feb., 1864, Mr. Hickey was appointed agent for Mexico of the American Bible Society, but did not receive the appointment until Aug. of that year, from which time forward the care of the church at Monterey devolved more entirely upon Mr. Westrup. Mr. Hickey workt continuously, and amid great trials and difficulties, but also with great success, throughout the country from Monterey to Brownsville, Texas, selling the Scriptures, preaching, and distributing tracts from house to house, from the time he first entered the country, until his death at Matamoras, Mexico, in 1866.

After the organization of the Baptist Church by Mr. Hickey, in the summer of 1865, Miss Melinda Rankin visited Monterey, and employing several of the members of the church in Monterey as colporteurs, left them under Mr. Hickey's direction, and returned to the United States to collect funds for the work. She returned in 1866, and it was through her influence, that the first Presbyterian Church in Mexico was organized at Monterey, in 1869. This church was composed of members from the Baptist Church, which had at that time received into membership 224 persons in nine different towns.

Central America.

—The Greater Republic has recently sent its representative to Washington, and he has been received by President Cleveland. This federation including all the republics except Costa Rica and Guatamala, is formed for mutual protection and influence in foreign relations; the autonomy of the several countries is in the main retained. Doubtless this greater Republic will soon include all the countries of Central America.

The Moravians are suffering many setbacks and hindrances from the Nicaraguan occupation of the Mosquito Coast. The government not only permits but fosters gambling, Sabbath-breaking, and the like. The officials are corrupt and no sympathy and little forbearance is shown to these missionaries who have so long and faithfully workt in this field.

"An earnest appeal was made recently to the committee of the Church Missionary Society, to open a new mission in Central America for the purpose of reaching the still unevangelized Indians of that section. After some discussion it was declined on the ground that the burden of responsibilities already undertaken in other countries was too great. While we would not seek to prevent in any way the entrance of our English friends, so long as they can not come the American Churches ought to see that the need is filled."

—Not long ago the Roman Catholic Bishop in Jamaica issued a pastoral letter charging the Protestant people of that island with "lax ideas of morality," and adding: "Our Catholic population is, we are glad to say, singularly free from reproach in this matter." It might be well to make known some of the facts which have come under the personal observation of one who has lived in Costa Rica, facts which so clearly reveal the immoral tendencies of the boastful Romish Church. Mr. F. de P. Castells of San José writes: The Baptist Mission (supported from Jamaica), has planted churches in a number of places on the Atlantic coast. Some time since the Roman Catholic Bishop, alarmed at their success, set his mind on putting up rival churches in all those places. He obtained the money by holding raffles in several parishes, where cognac, beer, and playing cards were the principal articles raffled; and this on the Lord's day! Not long ago, on a Sunday, the priests of San José organized a concert in the Variety Theater for the purpose of obtaining funds with which to help in building some church. They used the most vulgar music ever sung in Spanish music-halls and public houses. Not many weeks ago a public writer of this country, a liberal, called attention to the fact that the festivals of the Romish Church are but so many opportunities offered to the people for the most flagrant debauchery.

Ah, the morality of Rome! It is easier for its emissaries to talk of it in a Protestant country than it would be if they were in any country where Romanism is the prevailing religion. Here, for instance, no one is surprised at hearing that Father So-and-So, tho a celibate, has so many children by so many women. The practise is far too general for even his Bishop to be astonisht. Priests think nothing of going to a club to join a gambling party, or playing the usurer by lending money at 30 and 40 per cent.! And somehow Sunday is the day when we see Romanism at its worst. On that day the railway, the clubs, the public-houses, the theaters, the women of ill-fame, do far better business than in the six preceeding days put together.

IV.—EDITORIAL DEPARTMENT.

In the January issue of this REVIEW, we felt constrained to call attention to the risk now confronting the work of foreign missions. In that connection it was stated as our deliberate judgment, that at no time during the half century now closing, have missions to the heathen been at greater peril of collapse. This has been characterized by some as an unwarranted and extravagant statement, and dismist by that easy modern fashion of stigmatizing any discouraging presentation of facts, calling it *pessimism*. One of our exchanges seeks to make the editor inconsistent by contrasting with this "gloomy, if not hopeless view of the situation," the "glowing pictures of the missionary outlook," which the same editorial pen has furnished, etc.

Without any undue jealousy for consistency, the editor would simply say that he sees no incongruity in these two contrasted views of the situation. Even if consistency were at risk, it is better to be *true* than even to be *consistent*. But there is no contradiction. The outlook was never so hopeful; the risk was never greater than to-day. It is the hopeful and promising outlook which makes the risk so great. The world's doors are open, and in most countries we have reacht the *middle stage* of missions—when the first stage of antagonism is past, but the third stage of self-support, and self-government, and self-propagation is not reacht. That middle stage—when the field is open and inviting, and the opportunity is great but short, when there is a clamor for more workmen and a need of greatly increased effort and expenditure—that middle stage is the existing condition in most mission fields. And it is just now that the church, *as a whole and on the whole, does not respond*. Everything calls for advance, yet, almost every organized Board is crying *Retrench*.

Dr. L. H. Cobb, himself a devoted mission secretary, evidently thinks the peril great. He says that "twelve missionary societies, representing five denominations, have a present debt of $1,013,632, and would owe three quarters of a million dollars more, but for severe retrenchment."

It is true that never was there such an uprising of young men and women, offering for the field; but it is also alarmingly true that never was there so inadequate a provision for sending those who offer. Dr. H. C. Mabie, mournfully said, lately, that the A. B. M. U. had been compelled to refuse *five out of seven picked men*, and that over 100 volunteers had offered, whom the union had not funds to encourage. We shall only make the situation worse by stigmatizing as pessimists those who simply call loudly for attention to the crisis now upon us, and for much prayer and self-sacrifice, in order to meet it. It is a profound conviction with the Editor of this REVIEW that God is marching on, far more rapidly than his people are following, and that *to retrench now is to retreat*, and fall more and more hopelessly behind. The opportunity of the age is upon us, but we are not, as a Church of Christ, proving equal to it. And it is the duty of those who occupy an outlook which gives them a wider survey, and who see the danger, to peal out as with trumpet voice the warning cry to God's people. Let the Church arise, with greatly increast prayerfulness, and multiplied gifts, and ten years may see results never seen before in mission history.

On Friday evening, Jauuary 15, a Missionary Rally was held at Carnegie Hall, N. Y., representing all Christian denominations, both of the United States and Canada. It was designed to be a sort of climax to the week of prayer, and a starting point in aggressive missionary movement. The program was elaborately arranged, and all the preparations were on a scale of magnitude that befitted the occasion. General and ex-Governor James A.

Beaver was chosen to preside, Richard S. Storrs, D.D., the Cicero of the Congregational pulpit, and Bishop Fowler, whom the Methodists account one of their most attractive and effective speakers, being chosen to make the addresses. The evening was mild, and there was a very slight flurry of snow, but nothing to hinder people from attendance. And yet it was a disappointment which must have caused the committee of arrangements no little chagrin, that Carnegie Hall was not one-third full. By actual count there were less than 1,200 people present to greet such master orators, and exhibit interest in such a supreme theme. It is no depreciation of Governor Beaver's stirring speech, nor of the emphatic utterance of Bishop Fowler, to say that Dr. Storrs's address was imperial. We undertake to reproduce and perpetuate it in these pages, so far as the grand body of thought is concerned. But the subtle aroma, the indescribable quality, the *personnel*—evade the printed pages, and defy the reporters' art. There was a sweep and swing about it which were like the sway of a scepter in the hands of a giant. It was a speech that should have been heard by tens of thousands instead of a few hundreds. It showed, first, the immensity and intensity of the debt we owe to foreign missions in every department of our civilization. Then it surveyed the various causes of the diversion of the popular enthusiasm and energy into other channels, and in dignified, but candid and careful terms, described the secularized church, ornate and sumptuous, but unspiritual and selfish; and compared it to the wood agate which, however ornamental, has its pores filled with a substance foreign to itself and can neither be kindled, nor kindle anything else. How any one could hear that stately but stirring presentation of God's historic plan for this world, and be indifferent to his own cooperation with it, passes our comprehension. And yet it is abundant confirmation of Dr. Storrs's indirect arraignment of the church for apathy and lethargy in this supreme work of the centuries, the evangelization of the world, that on such an occasion, at such a crisis in affairs, with such speakers discussing such a theme, the metropolis could furnish only about enough hearers to fill an ordinary church building! How self-evidencing Dr. Storrs's own words, that the church needs most of all to *tarry* again before God in prayer, to be endued with new power from on high!

Bishop Hartzell has left a very beautiful and touching "Christmas farewell," as he sailed for the field of his bishopric in Africa. In it he recounts the steps of surprise and surrender which preceded his formal acceptance of this trust—and all this reminds us that successful workers are like Omar, not those who want the place but whom the place wants. Somehow an unusual earnestness and hopefulness seem to characterize this new choice of a successor to Bishop William Taylor. A tinge of pathos has been added to this departure by the surgical operation it was found necessary for him to undergo before he left London. But God gave him an unexpectedly rapid recovery, and six days after he lay on the operating table, he was on his way to Liverpool to set sail, and his last words are like those of Paul to the Ephesians, "Pray for us."

George Müller, known to the whole Christian world as the profound believer in the power of prayer, is now ninety-two years old. He still makes use of the gracions instrument which he has wielded for so many years. The direct answers which have come to him in response to his petitions, he says, now amount to more than $7,000,000 in money. They came in different ways, but were so connected with his special prayers that he believes they were tied together in the gracious counsels of God. It is a wonderful story.

It is a great but startling proof of the trend of unsanctified scientific thought that Mr. Darwin, who taught man's

evolution from brute ancestry, virtually encourages the cultivation of a brutal selfishness. Witness the following paragraph from the Descent of Man (vol i, page 161). He is referring to natural selection as affecting civilized nations, and he says :

" With savages, the weak in body or mind are soon eliminated (*i. e.*, they die or are killed off), and those that survive commonly exhibit a vigorous state of health. We civilized men, on the other hand, do our utmost to check the process of elimination. We build asylums for the imbecile, the maimed, and the sick; we institute poor-laws, and our medical men exert their utmost skill to save the life of every one to the last moment. There is reason to believe that vaccination has preserved thousands who, from a weak constitution, would formerly have succumbed to smallpox. Thus the weak members of civilized society propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. It is surprising how soon a want of care, or care wrongly directed, leads to the degeneration of a domestic race; but, excepting in the case of the man himself, hardly any one is so ignorant as to allow his worst animals to breed." *

The inference is plain: To build asylums, institute poor-laws, to vaccinate, to seek to prolong the lives of the weaker, lower, more degraded, to carry on missions among the outcasts at home, or the savages and brutal pagans abroad, is misdirected benevolence, and in fact no benevolence at all, for it is perpetuating a degenerate stock that should be left to the process of elimination by disease or other means of extermination!

In 2 Cor. viii.–ix. is the one discourse on *giving* that makes needless all other treatment of this great theme. And it is noticeable that the two chapters not only present every grand principle and motive of consecrated giving, but present seven *paradoxes* that are very remarkable. These Macedonians seem to have furnisht the most singular example of Christian benevolence to be found anywhere in Sacred Scripture; their giving was a sort of *reversal* of all ordinary experiences.

1. They gave out of the abundance of their *poverty*, not out of the plenitude of wealth.

2. Their *willingness* exceeded their *ability*, instead of their ability, their willingness.

3. They were *urgent* to be allowed to give rather than reluctant, while those who received the gift were reluctant to *take* it, knowing how deep was their poverty.

4. They made the *greater* gift first (of themselves), and the latter gift was the *less* (their money). Usually people give the least they can to begin with, and have to be educated up to giving themselves at the very last.

5. In these chapters *value* of gifts is reckoned, not by *amount* given, but by the degree of *willingness and cheerfulness* exhibited.

6. We are here taught that *increase* comes not by *keeping*, but by *giving;* that the way to get more is to give more, and the way to lose is to keep.

7. And the crowning lesson of all is that they regarded giving, not as a *privation* to be evaded and avoided, but a privilege and a blessing to be courted and cultivated.

Can we do better than to follow such a glorious example?

The Doshisha, the Japanese College, has drifted away from the moorings of its original Congregational evangelicalism. In a publisht letter the president of this institution tries to justify the trustees, in virtually assuming the ownership of property, through the necessities of legal procedure committed to them in trust, and in perverting it from the uses for which it was establisht by its founder, with the help of the gifts of Christians in America. Secretary Barton, of the American Board, has printed an open letter to President Hozaki in reply, showing that the Doshisha can not justify its departure. He enjoins plainly upon that body "not to think that by declining further subsidy from the board and dispensing with the services of the missionaries, they thereby release them-

*Compare Morris' Present Conflict of Science and Religion (p. 266–67).

selves from obligations to maintain the genuine Christian character of the institution." And he adds: "All the aid given by the Board and by American Christians has been contributed from the first for the purpose of establishing and supporting an institution positively and decidedly Christian and evangelical.

When the Iron Duke gave a very difficult position to one of his veterans, the reply was: "I go, sir, but first give me a grip of your conquering hand." What a privilege, when undertaking the arduous work of making disciples of all nations, to get courage, hope, and assurance of success in advance by a grasp of the victorious Hand of our great General-in-chief who says, "Lo, I am with you alway."

The Christian Endeavor Union, of New York City, has its *Tenth Legion*, which means, a body of Endeavorers who give not less than one-tenth of their income to the Lord's work, and who, in hopes to influence others to do the same, form themselves into an enrolled organization, with the understanding, however, that there is to be no publicity given to the names. There is none of the machinery of organization—constitution, by-laws, elected officers, and meetings. Those who undertake to give God at least the tithe fill out an enrollment blank and receive a certificate of membership. This is a movement in the right direction, and may the glory of Cæsar's immortal "Tenth Legion" be eclipst by the fidelity of these young people to the stewardship committed to them of God.

When Mr. Moody was challenged by the Manhattan Liberal Club to a public debate upon the merits of Christianity, he wisely replied in substance that his mind was made up in regard to the merits of Christ; he "knows what Jesus has done for him during the last forty years since he has trusted Him." "The time calls for action, not for discussion. Hundreds and thousands of men and women are dropping into drunkards' and harlots' graves every year right here in New York. Now, let us all join hands and try to save them. I will try to reach them with the Gospel. . . . If there is any merit in infidelity, let your members likewise put it into practise." There is no danger that liberalism will take up the gauntlet and undertake aggressive mission work. Infidelity is not a missionary force. It has indeed its propaganda—but its main effort is to make faith impossible or destroy it where it exists. This is the damning fact about Liberalism that in proportion as it prevails, missions perish. In these days of want and woe, superstition and degradation, the liberal club has nothing better to propose than to take away, if possible, from Christ's disciples, their only real hope for this world or the next, and to interrupt a great work for the rescue of lost souls by trying to prove that there is nothing worth believing in the only system of religious faith that has ever been able to uplift and redeem!

The story of Uganda, which we hope soon to have summarized in these pages, is one of the most marvelous in all history.

Contrast the present condition of matters with the days of Hannington's cruel assassination! "One hundred thousand souls brought into close contact with the Gospel, 200 buildings for worship raised by native Christians, 200 evangelists and teachers entirely supported by the native church, 10,000 copies of the New Testament in circulation, 6,000 souls eagerly seeking daily instruction, and the power of God shown in changed lives; all this in the center of the thickest spiritual darkness in the world." In the great church at Mengo, there are over 200 trees to support the roof. Each of these trees took 100 men to drag it up the hill.

There has been a remarkable growth of Christianity in Uganda, since King Mwanga ordered the massacre of Bishop Hannington and so many Christian converts, less than eleven years ago. During Bishop Tucker's recent visit to the country he ordained five natives to the deaconate and three to the priesthood, licenst twenty-two as lay readers, and confirmed more than two thousand converts. One of the natives recently ordained was Samwili Mukasa, who, in 1890, was one of the envoys sent to the coast by the king to see the consul-general with regard to the political situation. "His earnestness and devotion," the bishop writes, "are beyond all question" The ordination service was attended by from 3,000 to 4,000.

Rev. Dr. A. B. Simpson, leader of the Christian Alliance, is contemplating the foundation of a Christian Alliance settlement and camp meeting resort on the heights of the Hudson at Nyack, N. Y. He has recently purchased for the purpose twenty-eight acres of land high up on South mountain overlooking

the river, the property in question being bought from Rev. Ross Taylor and Charles H. Woerz. The Taylor house is to be utilized as an adjunct of the Berachah Home, now in West Forty-fourth street, and another building now on the site is to be turned into an orphan asylum. Other buildings will be erected, including a tabernacle, to accommodate 5,000 people.

Those who remember the small beginnings of sixteen years ago, must be led to exclaim: "What hath God wrought!"

Says the late A. J. Gordon, in his wonderful work "The Holy Spirit in Missions":

Do men gather grapes of thorns, or figs of thistles? asks Jesus. Yea, O Son of God, through the engrafting of Thine own Divine Life even this miracle is possible!

See the fruits of the Spirit hanging in rich clusters where once only the thorns of hate and cruelty abounded! Forgiveness, that rarest and divinest grace, springing up in the heart of the man-slayer and cannibal! This is indeed the crowning miracle of redemption.

It was this grace in lively exercise in the heart of a once savage New Zealander which explained his singular behavior in rushing away from the Communion table and then suddenly returning to receive the sacred emblems.

Mr. Taylor, the missionary, observing this action of his convert, askt an explanation. The islander replied, "When I approacht I did not know beside whom I should have to kneel, then I suddenly found myself close to the man who slew my father and drank his blood, and whom I swore to kill the first time I saw him. The old revenge seized me, and I rushed from the table. But just then I seemed to hear a voice saying, 'Hereby shall all men know that ye are My disciples if ye have love one to another.' At the same time I thought I saw another sight—a cross and a man nailed thereon—and I heard him say, 'Father forgive them, they know not what they do.' Then I went back to the altar."

The recent action of the New York Presbytery over Mr. Warsawiak's case seems to us to require further steps in justice to all parties. Without investigating charges against him, they declined to ordain him, which, of course, they were at liberty to do, as there is no obligation to ordain. But they added: "All must admit that there is good ground for a charitable judgment in this instance, in view of the education, associations and general moral environments of one born of Jewish parents, and largely removed during the greater part of his life from the restraining and corrective influence of the Gospel of Christ." This declaration makes the matter worse, as it suggests grounds for distrust. We wish this case could be finally settled. Some time since a commitee of which Dr. John Hall was a member, reported that all charges against him had been examined and found baseless. If Mr. Warsawiak is entitled to confidence, what ever be his errors of judgment, it would be well so to assure the public.

Apropos of the recent sesquicentennial at Princeton, of the four hundred and sixty-nine graduates belonging to the period of Dr. Witherspoon's administration, it is said that one hundred and fourteen were clergymen, thirteen of whom became presidents of colleges; of the remaining three hundred and fifty-five, one — James Madison — was for eight years President of the United States, one was Vice-President, six were members of the Continental Congress, twenty became Senators of the United States, twenty-three entered the House of Representatives, thirteen were Governors of States, three were Justices of the Supreme Court of the United States, and some twenty served as officers in the Revolutionary Army. And this, too, under the administration of a single president. We have hoped that some competent person would show Princeton's contribution to *foreign missions*, both in the way of direct work on the field and the creation of missionary literature, as well as prominent advocacy of the claims of the world-field, etc. Here is a department of Princeton's service to the church and the world which is as conspicuous, if the facts could be known generally, as any other. Who will write up this record?

The Growth of Missionary Literature.

The growth of missionary literature is one of the wonders of this century, and the field is widening. Yale University has a special missionary library of thousands of volumes, which would have been impossible a hundred years ago. This growth may be traced in different ways.

1. The material for a good missionary literature is now abundant. There is a mine of literary wealth in the life,

times, and labors of such men as Carey, Judson, Duff, Livingstone, Morrison, Nevius, etc. The task of shaping this material into good literary form has inspired the genius of scores of able writers.

2. The style of modern missionary writing is very much improved, and now demands and commands a high literary grade. Mere annals, dull and lifeless, are not tolerated. In recent missionary reviews, papers, and books, the arts of the printer, engraver, mapmaker, bookmaker, and litterateur all combine.

3. The subjects treated now are specific, not so general as formerly. Dr. B. C. Henry does not write of the whole Celestial Empire, but of special work in and around Canton; Dr. J. L. Nevius, of specific work in the Shantung Province; Dr. John G. Paton, of the New Hebrides.

4. As a result, Christian people are reading missionary periodicals and books with a growing interest. The time has been when it was fashionable to know but little about missions. But times are changing. The Cross-Bearer's Missionary Reading Circle, a three years' course of systematic reading and study on missions in all lands, was inaugurated six years ago, as an educational movement among our thousands of Christians who remain in the home land. The literature chosen for 1896–7 is as follows: The "Life of John Williams," the "Life of Dr. J. L. Nevius," "Medical Missions," the "Life of Alexander Duff," and the "Missionary Review of the World." So writes Rev. Marcus L. Gray, President C. M. R. C., St. Louis, Mo., who will give further information to those who apply.

We have just learned the address of the author of the medical work to which reference is made in the February REVIEW, p. 140.—"Medical Hygiene, or cures for all diseases without drugs." W. Frank Ross, M. D., Rantoul, Illinois. Correspondents may thus communicate directly with him.

Donations have been received by the editors or publishers for the Missionary Volunteer Fund, and applied, as follows:

James Reid, Weinui, Akaroa, N. Zealand	$ 1.86
S. A. Moffett, Pyeng Sang, Korea	3.50
Mrs McEwan, of Italy (By Mrs. Bowie, Phila.)	50.00
	55.36

There is still about $270.00 behind on the fund, which we would be glad to have made up.

No new charges have been added during the past year, as the subscriptions to volunteers are charged at a new and special rate.

For the Armenians we have received from W. M. Webb, for Anderson Baptist Sunday-school, Anderson, S. C., $15.57, and $5 from Miss L. M. Rood.

Eugene Stock, Esq., of the Church Missionary Society, has been released from editorial duties, for a time, to write up the history of the hundred years of that venerable organization, whose centenary is close at hand. The task is very heavy, but no man is more competent than Mr. Stock. He writes:

"Our Secretary from 1802 to 1824, the Rev. Josiah Pratt, started in 1813 the *first missionary magazine ever brought out.* This was called 'The Missionary Register.' He carried it on for nearly thirty years, up to 1841, and it continued for a few years after that. It was from the first a record, not of C. M. S. only, but of all the societies and missions in all parts of the world. Your REVIEW, interesting as it is, does not, of course, profess to give a systematic history of all the societies and missions, which the Missionary Register did. Of course, missions were on a smaller scale in those days, but still they were extensive, and demanded the most skilful treatment to make their history clear. Gradually, of course, the different societies began to issue their own distinct periodicals, and in 1853 the Register was dropped. The earliest reports of the A. B. C. F. M., the Baptist and Presbyterian Boards, etc., appear, and in the year 1822 the two American missionaries in Bombay, Hall and Newell, issued a paper on the Evangelization of the whole world within a brief specified time. The words, 'in this generation,' are not there, otherwise the scheme is almost exactly like the present S. V. M. U. plan It contains careful calculations of the number of heathen in the world, the number of Christians in the church, the number of missionaries necessary, and the cost of sending them out—very similar to the calculations made by Mr. Wishard in his recent book. Have you ever seen this remarkable paper? I suppose it must be in the archives of the A. B. C. F. M. The Missionary Register prints large extracts from it, which I have read with the deepest interest. Truly there is nothing new under the sun!"

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

Mohammedanism.

—The Rev. E. Sell, quoted in the Annual Report of the C. M. S. for 1895–96, remarks on "the great barrier which Islam sets up to hinder the Church's onward march in the Eastern world. Possest of a highly dogmatic religion, the dogmas of which are sharp and well defined; accepting a law supposed to be divine, complete, and final; looking back to a history which records many former successful worldly conquests, with occasional gleams of borrowed splendor—the Moslem stands erect, proud to be such, and utterly scornful of all other creeds and men. Has the Church yet realized the greatness of this force thus arrayed against her, or estimated aright the difficulties to be overcome? Century after century past by, and the Church was silent. It is only within this century that any very real and continued effort—and that all too feeble—has been made to place the true faith of the Gospel of our Lord Jesus Christ before the Mohammedan world. When, then, we remember our past neglect, the points of contact in some matters of belief between us and them, the conscious groping after a higher light which some Moslems have shown, the repudiation of much that is narrow, superstitious, and immoral by a few Mohammedans now in India, whose ideas will doubtless affect more and more the educated classes;—when we remember all these things, are we not distinctly called upon to try to understand this great Islamic system, and then to seek to win the Moslem for his rightful Lord and Master, and to set before him in all earnest love and patient sympathy, the grace, the glory, and the power of the Eternal Son of God?"

—The *Intelligencer*, some time back, commented very pertinently on Professor Max Müller's assertion, that the Mohammedans have a more elevated conception of Christ than Christians, inasmuch as they call Him the Word of God, but refuse to call Him the Son of God. Inasmuch as the Mohammedans have borrowed "Word of God" from the Christians, Max Müller's meaning can only be that it is an unworthy conception of God to view Him as capable of sustaining any relations of mutual affection, either within the Godhead, or beyond it. Such an abhorrence of love as a possibility to God is thoroughly Mohammedan. It seems strange, however, to hear a Christian declaring that He who, tho high, yet hath respect to the lowly, degrades Himself by a relation of such intimacy, affection, and reverence, as that exprest by Son and Father. Certainly Sonship and Fatherhood are as central to Christianity as they are abhorrent to the coldness, hardness, and unutterable uncleanness of Islam. We hope to bring the whole world yet to see that the ineffable pity and tenderness of Fatherhood, having its antecedent in the eternal bosom of the Godhead itself, is the very crown and summit of the Infinite Glory. Word addresses the mind, but Son, including Word, but bringing it out of its cold abstraction, addresses mind and heart, addresses the whole being of man. It seems much to be regretted that Professor Max Müller should have allowed his young Turkish friends to bring him to be ashamed of the Gospel of Christ.

—In the Annual Report, the Rev. F. F. Adeney, of Egypt, writes: "The casual visitor stops to wonder at the grave Eastern in his flowing robes bowing reverently at the time of prayer, even in the open street. But he does not consider that the very same man has very likely been cursing and swearing, and cheating, and quarrelling just before he began to pray, and will do so again when he has finisht. He admires the stately intonation of the Koran, but he little thinks what historical absurdities, what sinful licenses, what cruel and bloodthirsty injunctions it contains.

"The Moslem sheikh who teaches me Arabic has been enlarging to-day on the superiority of Islam. He rejoices over the massacres of Christians in the Turkish Empire. So narrow-minded is he, that he declares that it is impossible to translate the Koran, and that all nations are bound to learn Arabic in order to participate in the revelation of God. And so ignorant is he of the power of Christian love, that he believes that were my wife to declare herself a Moslem, I should drive her from me. He would kill all idolaters who refused to become Moslems, and thoroughly recognizes the obligation to fight against unbelievers.

"Would that people at home understood how loveless the creed of Islam is. Of real unselfish love a Moslem has no notion, and the great and crowning Christian truth that God is love, is to him an enigma. Power is his only idea of greatness, and consequently the weak suffer terribly in a Moslem country."

Madagascar.

—Altho the French government in a general way endeavors to maintain religious liberty in Madagascar, yet it is not to be supposed that it forgets the Protestant Guizot's declaration in the name of his government: "France abroad means Catholicism." Thus, as M. Escande, the new agent of the Paris Society, reports: at Tamatave, while the London Society chapel has been for two years turned into a barrack, and also the missionaries' dwelling-house, and likewise the S. P. G. schoolhouse, the Jesuits have meanwhile enjoyed the undisturbed possession of their buildings, both of worship and instruction. It is true, this discrimination may have been not so much in favor of Catholics against Protestants, as in favor of Frenchmen against Englishmen.

All the English churches of the province of Tamatave, save one, have been burned by the insurgent heathens, and the missionaries compelled to take refuge on the coast, or at Antananarivo.

The French government, before taking possession of Madagascar, gave the English government assurances that it would maintain liberty of conscience, and would respect the work of the English missionaries. Of course, nobody put much faith in its promises, tho we have tried to hope against hope. France is mainly governed by atheists, but by atheists who always bear in mind the words which the Protestant Guizot was not ashamed to avow in his public capacity: "France abroad means Catholicism." The French despise and hate Protestantism as a Teutonic intrusion into the Latin world. English Protestants they hate with double hatred, national and religious. But the bitterest of all hatred is that which may be called the irreligiously religious. It is the hatred of those who remain Catholic, tho they have long ceast to be Christians. It is in the hands of such men, principally, that the government of France has long been, and it is in the hands of such men that it will probably long continue to be. Should the House of Orleans come once more to the throne (which seems hardly likely), a less fanatical temper would probably prevail, but not one less unscrupulous abroad, in the endeavor to suppress Protestantism, at least English Protestantism within the French territories. The policy of Louis Philip's government in Tahiti is sufficient proof of that.

Of course, where a pretext is wanted,

it is always to be found. This is what the *Journal des Missions* for December, 1896, says :

"The news brought by the last mail from Madagascar gives us to forsee evil days for the Protestant missions. The odious system of falsehoods and calumnies which persists in representing the Fahavalist movement as fused with Protestantism—altho the first victims have been Protestant missionaries, and altho of six hundred churches and chapels which have been destroyed, scarcely one hundred and twenty were Catholic—this system has already begun to bear fruit, and many indications give us the presentiment of a period whose dominant character will be to assume, in many particulars, an opposite position to the liberal and friendly administration to which M. Laroche has given his name.

"It is well to affirm it, in view of the inundation of falsehoods which has overflowed the press : up to this day, the attitude of the Protestant mission has been irreproachable. The engagements assumed before the minister by the directors of the societies which labor in Madagascar have been kept ; the missionaries, after having accepted with gratitude the new administration which promist to their churches religious liberty and to the country the security and all the advantages of a good government, have done all that lay within their own power to lend a cordial and unreserved support to this government. It has required all the bad faith of implacable adversaries to obscure as to this point the truth, to which the impartial administrators bear witness. Unhappily this testimony has not been able to make itself heard everywhere, and calumny pursues its work."

—The *Société des Missions Évangéliques* means to send out as many French laborers as possible, so as to give a Gallic tinge to the Protestant work, and to blunt as far as possible the edge both of Jesuit and of chauvinistic slander.

It does not appear that the French government itself has as yet given any distinct intimation of an intention to expel the English missionaries from Madagascar, altho it may be doubted how long it will be either able or disposed to withstand the mingled flood of ultramontane and of atheistic hatred, which is thus availing itself of a hypocritical pretense of patriotism. Just now, it is true, there is said to be a good understanding between France and England, which may for a moment delay the accomplishment of the evil purpose. Good understandings between the European powers at present, however, are a mere fortuitous concourse of atoms, likely to be followed in a few days by as violent a mutual repulsion. Certain it is that Mr. Harold Frederick, who is not apt to let his wishes take the place of facts, gleefully anticipates the speedy expulsion of all English missionaries from every severed part of the wide colonial empire of France. This gentleman is much too careful to have here made the wish the father of the thought. He avows that he could be equally eager for the expulsion from India of the Zenana nurses, whom, for some reason, he segregates from the mass of Indian missionaries, and honors with the full cordiality of his hatred. Yet he regretfully allows that it is out of all question to look for the banishment of these from India. His joyful alacrity of confidence, therefore, that the English Protestant missionaries within the French colonies are all to be sent packing, does not rest merely on his hatred of missionaries. It doubtless rests on some solid ground of expectation. Even Protestant Germany mutters against foreign Protestant missionaries within her bounds. Great Britain seems to be the only power that has completely surmounted all such miserable persecuting suspicions. Frenchmen or Germans, Americans or Danes, Catholics or Protestants, all are equally welcome to her wide dominions, if they can only do her subjects any good. This is one of the thousand proofs of her "inexhaustible vitality."

English Notes.

BY JAMES DOUGLAS.

The Presbyterian Church of England.—Rev. Dr. Dykes, in the *Presbyterian Messenger*, writes an article on "Christian Unity," setting forth, in the first place, the apparent disunion existing between the various sects in the Church of Christ. He then points out that the real unity is the individual relation of each believer to the Lord. "A living union to the Personal Lord with all that flows from this:—here is what is common to all true Christians and to all true Churchmen."

The Church at Chaochowfu has grown so large that the place of worship is no longer large enough to accommodate the number of people who gather from Sabbath to Sabbath. There is an opportunity just now of purchasing a house in a good and suitable position, near to the mission hospital and just inside the south gate of the city. The cost of purchasing and altering the new premises is about £500, about £200 of which has already been subscribed or promist. "It is of the utmost importance that this center should be worthily occupied, and it is hoped friends of the mission will respond quickly to this call."

The Church Missionary Society.—The ninety-seventh annual report of the above society shows an evident forward movement, both as regards the number of missionaries, and also the way in which these workers have been received and encouraged by the natives of the various countries and districts in which they have labored. The annual sermon preacht at St. Bride's Church, by Rev. W. H. Barlow, D.D., put clearly before the listeners the opportunity for present active service for God in home and foreign fields of labor. The text was "Behold, I have set before thee an *open door*," and these words were taken as an incentive to immediate action. In briefly reviewing the work of the past, it divides itself naturally into two great division—first, the evangelistic branch—the fishing for living souls, and secondly, the pastoral branch—the shepherding converts, and the now numerous bodies of hereditary Christians.

The Sunday-school Movement in India can not be called a recent one, as it was introduced for non-Christian children nearly a quarter of a century ago, but it gives promise of proving a valuable means for influencing the children of the poorer classes of the community. More than one-third of the total of schools and scholars are found in the north-west provinces and Oudh, where the Methodist Episcopal missionaries, by whom the first serious attempt to establish such a school was made in 1872, have largely developt the effort.

The Zenana Work has many encouragements. Some of the pupils can read English, and enjoy the "Life of Bishop Hannington," the "Schonberg Cotta Family," etc. There have recently been several baptisms among the women of the Zenanas, and the whole work shows mental and spiritual development which is most hopeful.

Work in Colombo.—Colombo is a large, prosperous city, as the immense growth and ever-increasing expansion of its trade indicates. The Rev. A. E. Dibben reports an increasing English congregation at Galle Face Church, and ever growing interest on their part in the missionary work carried on in Colombo and in the island generally. Miss Child visits the homes of the Mohammedan women, she writes:—One of the most interesting things that has taken place in connection with the house-visiting, is the reopening of a house that has been closed for two years, because a young girl confest her faith in Christ. Her books were taken from her, and she was beaten by her father; but still she stood firm, and at last the father has relented, and allows her to be taught again. The girl's joy was unbounded, and she says, "I have forgotten nothing, it has all been kept in my heart. The last time I saw her

she said how much she was looking forward to Christ's coming, and how very glad she would be to see him."

The King of Toro, Daudi Kasagama, stands alone among his chiefs in being a true Christian. God has wonderfully toucht his heart, and he realizes to a very real extent that his duty is *first* to God. He is most regular in his attendance at the classes, and sits daily at the feet of Jesus to be taught. He is showing his love for God's work in a practical way, that is, he is having built a house suited for the work to be carried on in it.

Slavery in East Africa.—The following resolution was past by the committee, and has since been forwarded to Her Majesty's Government:—"That in the opinion of this Committee the time has fully arrived to give effect to the long and definite promise of Her Majesty's Government, to abolish the status of slavery in the dominions of the Sultan of Zanzibar, including Mombasa and all the country within ten-mile limit. They would earnestly and respectfully press upon Her Majesty's Government the urgent necessity for prompt and resolute action in the matter."

Uganda. — On December 15th, the committee welcomed back Bishop Tucker, and were thrilled with his wonderful account of the spread of the Gospel in Uganda.

North Africa Mission.—"Mr. Reid, of *Tripoli*, reports a very fair attendance at the medical mission during the month of October. The Bible shop had been opened as often as was possible. Very few Arabs have visited it at present, but a great many Jews, to whom tracts have been given, and a few Bibles sold." Miss B. Vining, of *Tangier* says, "I have lost some of my girls from the class lately—their fathers feared they were learning too much of the 'religion of the Christians.' One of my women the other day told a friend, in speaking of the teaching, 'The words are so beautiful, you might have your hand in the fire and not know it, while you listen.' Truly Eastern imagery, yet I believe that woman is a true Christian at heart, tho she fears to confess it."

THE KINGDOM.

—Surely this of all times is not the time to disbelieve in foreign missions; surely he who despairs of the power of the Gospel to convert the world to-day, despairs of the noontide just when the sunrise is breaking out of twilight on the earth.—*Phillips Brooks.*

—Says Prof. J. H. Goodell in *The Pacific:* "The modern conception of the missionary idea must delocalize the thought of missions. It must soon be impossible for one Christian to ask another: 'Are you interested in missions?' As well may we inquire, 'Do you believe in living?' God has brought our ears literally to the beating heart of heathenism. The day is past when a church is just to take charge of adjacent slums, the surrounding boarding houses, or the Nob Hill of society. To-day God has planted every church in the midst of heathenism. The throbbing pulse of the unsaved world is to be felt in every sanctuary. Every ear, unless it be purposely stopt, can detect the fever-jump of our smitten brethren the world over. The cry, 'Come over and help us,' has become universal. There are no foreign missions. Distance is no longer. In the marvelous providence of God every point of our world is now home missions. It is now time to realize that in the kingdom of God, as at present opened, consolidated, and intermingled, nothing is foreign, nothing is far off, nothing is separated from my own personal interest and privilege. Africa is your home and my home; Asia and the isles of the sea, and every spot on this footstool of God is our personal abode. The modern conception of the missionary idea must make every business man feel as he goes to his office that he is to make money for the conversion of the world; and every professional man that his mission now is to live to bring

the earth to loyalty in the kingdom of God." Verily, that is God's truth in every word, and exceedingly well spoken, besides.

—In 1850 you could buy a man in the Fiji Islands for $7.00, butcher him, and eat him, without even public remonstrance. To-day the Bible is in nearly every house, and on Sunday nine-tenths of the people may be found assembled in the churches for public worship. What about the power and profit of foreign missions?

—The amount expended by the churches of the Toronto Baptist Association last year in their local work was $47,987. The baptisms reported were 318. That is one baptism for about each $150 expended. The amount expended in the foreign mission work of the Canada Baptists was $33,954, and the baptisms numbered 453, or one baptism for each $75 expended.

—Dr. Hitchcock, of the American Board, has been looking the matter up, and makes this surprising statement: Adding to the enrolled students in 39 American colleges which are regarded as Congregational all the scholars under the care of the American Missionary Association in the South, and of the Education Society, including the New West, as well as the students of the 7 Congregational theological seminaries, there are not more than 30,000, possibly not more than 28,000. How many pupils there are in Congregational academies we do not know, but it would require 250 of them, with an average of 100 pupils in each, to add to the above to bring the total up to the number now under instruction in the schools of the American Board. But this is only one branch of the Board's work, yet this branch is seen to be a vast education society.

—Miss Jessie A. Ackerman, of the W. C. T. U., has been twice around the world, and spent 8 years in travel. This is a conclusion she has reacht: "I take a very cheery view of missions and their outlook for the future. After the nations have been steept in heathenism for centuries, the conversion of a single person means more than lips can express. The greatest hindrance to-day to the spread of the Gospel in foreign lands is the attitude of Christendom toward the heathen world concerning the vices that are a part of our civilization. The missionaries will ever fail to reach the thinking men and women in heathen lands until the liquor traffic is overthrown in America, and the opium traffic in England, until foreigners can see the principles of Christianity exemplified in our governments."

—This is the conviction which the directors of the East India Company and their friends embodied in a resolution and past in Parliament in 1793: "The sending of missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast. Such a plan is pernicious, impolitic, unprofitable, unsalutory, dangerous, unfruitful, fantastic. It is opposed to all reason and sound policy; it endangers the peace and the security of our possessions"!!!!

—A census of the world seems impossible, but it is going to be undertaken. The unparalleled labor is to be one of the gigantic projects to celebrate the advent of the twentieth century, and it is safe to say that a more stupendous undertaking has never before been devised. The scheme had its real inception at the biennial meeting of the International Statistical Institute, recently held at Berne, Switzerland, where a committee was appointed to consider ways and means. Anything approximating an accurate census of the population of the earth at the present time is, without doubt, an impossibility. In addition to the poles, there are many spots on the earth that have never been visited by the explorer, and others from which a census enumerator never would get away alive. The population of the

earth is now estimated at 1,700,000,000, guesses founded upon the observation of travelers, and upon other guesses mentioned in treaties given by such countries as China, Persia, Arabia, and Turkey.—*London Mail.*

—The editor of *The Herald of Gospel Liberty* is pleased with the word "interdenominational," but evidently has some difficulty with it. "It does not look exactly right," he says. "It seems odd not to have at least a hyphen to separate; but it *feels* right."

—That great Baptist Church, Tremont Temple, in Boston, has fitted up the sixth floor of its beautiful new building for the especial comfort of the many young members of the church who are at work in the business section wherein the church is situated. There is a fine kitchen, and a large tea-room. The tea-room is bright and cheery in all its furnishings, and here nourishing food will be furnisht at a low price. Near by are cosy rooms for men and others for women, with desks to write at, lounging chairs for comfort, places for sewing, for newspaper reading, for games,—in fact, a delightful Christian home, in the midst of the whirl and uproar of busy Boston. The plan is as practical as it is beautiful, and will do much to commend to young people the religion of the Christ of Bethany.—*Golden Rule.*

—The curfew ordinance, requiring children to be at their homes after nightfall, has now been adopted by 200 cities, and city officials, parents, school-teachers, and chiefs of police are emphatic in their praise of its efficacy. Mrs. John D. Townsend, who makes this statement in the *North American Review*, believes that, while prevention of crime is better than its punishment, it is best to begin with care for children, and also that the associations of the streets in the night hours are productive of crime.

—A mission church in Chihuahua, Mexico, recently by the use of mite boxes made an offering for the relief of starving Armenians which amounted to $113.00.

UNITED STATES.

—*The Advance* gives these figures concerning the gifts made last year for public purposes in the United States: "Without taking account of the small sums collected by various organizations through the usual methods, the aggregate of special contributions and large gifts was $33,670,000, nearly $5,000,000 more than in 1895, and $13,500,000 more than in 1894. Of this amount $10,854,000 went to charities, $2,135,142 to churches, $16,814,000 to colleges and $2,000,000 more to museums and art galleries.

—*The Congregationalist* started a few weeks since a fund for the care and education of Armenian orphans, which at last accounts approximated to $25,000.

—It is pleasant to read in *The Independent* that there are 25,424,333 communicants and 136,960 ministers in the churches of the United States; but not so pleasant to be informed that the Union holds 19 kinds of Lutherans, 17 kinds of Methodists, 13 kinds of Baptists, 12 kinds of Presbyterians, 12 kinds of Mennonites (only 52,944 in all), 6 kinds of Catholics, 6 kinds of Adventists, 4 of Friends, 4 of Dunkards, 3 of Reformed, etc., etc., etc., etc. It looks as tho it was high time for *somebody* to "go back" further than to Wesley, or Calvin, or Luther, even to one Jesus.

—The *New York Tribune's* Fresh Air Fund has issued its reports of last year's work and a summary of that of its twenty years now ended. Its expenditures for the year were $23,948, with which 1,040 were sent for two weeks into the conntry; 25,910 mothers and children were given a pleasuring in the Fund's grove on the Hudson, and the day excursions made up the number of beneficiaries for the season, 40,600. In the twenty years, with $371,778, it has helpt 347,269 children and adults, of whom 151,324 were given the usual two weeks' summer outing.

—Below are given the average receipts of the American Board by decades for sixty years:

1833–43, ...	$35,909
1843–53, ...	86,909
1853–63, ...	134,718
1863–73, ...	250,138
1873–83, ...	509,979
1883–93, ...	798,033

—The *Christian Standard* (Disciple) says: We will soon enter Africa. The Springfield Convention urged the Executive Committee to enter at once. The committee hopes to be able to send 2 men, but if 2 can not be sent, 1 will be sent early in 1897. Before another year rolls around we hope to be able to report that our missionaries have entered the Dark Continent, and have set up their banner in the name of the Lord.

—The Methodist Episcopal Church has appropriated $586,800 for foreign missions for the current year. Of this sum China receives $114,000, Japan $46,576, Korea $14,285, India and Malaysia $142,436, South America $71,348, Mexico $49,500, the rest going to Europe and to Africa.

—The Presbyterian Church gives out this most excellent scheme for monthly concerts. At the end is appended the subdivisions of the theme for January.

Jan.—The Bible and Foreign Missions.
Feb.—Evangelistic Missionary Work.
March—Missionary Administration.
April—Native Christians.
May—Woman's Work.
June—Foreign Missionaries,
July—Mission Printing Presses.
Aug.—Reflex Influence of Foreign Missions.
Sept.—Missionary Schools.
Oct.—Medical Missions.
Nov.—Influence of Christianity on the Social Life and Civic Institutions of Heathen Lands.
Dec.—The Home Church and Foreign Missions.

Bible and Foreign Missions.

(a) The place of Foreign Missions in the Word of God.
(b) The place for Foreign Missions in the plan of God.
(c) Christ's yearning for a lost world.
(d) The Holy Spirit and Foreign Missions.
(e) The penalty of disobedience.
(f) Foreign Missionary motives.
(g) Apostolic Missionary methods.

—During 48 years the Presbyterian Foreign Board has supported 453 missionaries of all classes among 21 tribes of Indians, at an expense of $525,600, given by the churches, and of $520,000 entrusted to the Board by the Government for educational work. Over 3,000 were received during that time as communicants, not counting the nearly 2,000 more transferred by the American Board.

—An interesting feature of the recent meeting of the Synod of Washington, Idaho, was the presence of 30 Christian Nez Percé Indians. They were ministers and elders and their wives. One of the evening services was conducted wholly by them; one of their number, Rev. James Hays, preaching the sermon. Mr. Hays and many of the others were trained in Miss McBeth's theological school. The whole company were the fruits of the labors of those sainted missionaries, Spaulding and Whitman.

—Word comes from Massachusetts that since the first publication of a list of unoccupied farms in that State five years ago, nearly 300 farms have been sold, most of them to Americans. We hear little concerning that subject in Vermont now. We have few unoccupied farms and those are not giving us any uneasiness. We are not likely to see again such an emigration as in the past, and many who have gone out from our borders would gladly return if they were able. In this connection the thought of Secretary Merrill is still pertinent, "Abandoned farms are not so dangerous as abandoned principles." Our churches must see to the latter industry.—*Vermont Chronicle.*

—Cambridge (Mass.) voted no-license at the late election, for the eleventh consecutive time, with the largest

majority in the city's history, 1,881. A prominent factor in the fight was Father Thomas Scully, who actively opposed the saloon. Also Mayor W. A. Bancroft, who addrest and presided over several meetings. Many business men shut down their shops for noonday rallies, factories, foundries, and stores being turned into rallying places. Cambridge seems to be permanently in the prohibition column.

—Rev. Lyman Jewett, one of the modern heroes of faith, has recently died in Fitchburg, Mass., at the age of 85. Entering the Telugu mission in 1848, by 1862 it had proved so barren that the Baptist Board seriously debated the wisdom of closing it. Mr. Jewett was at the meeting and exprest his determination to return and die there, and concluded by saying that somebody must be sent along, at least to bury him. And not many years later came those astounding revivals.

GREAT BRITAIN.

—At the Foreign Office recently Mr. G. N. Curzon received a deputation from the Society of Friends, headed by Mr. J. A. Pease, M. P., in reference to the abolition of slavery in Zanzibar. Several members of the deputation urged that the abolition should be immediate, and that there should be no intermediate system of apprenticeship. Mr. Curzon, in reply, said he repeated and endorst the pledge previously given by the Government as to the abolition of the legal *status* of slavery in Zanzibar and Pemba. As to the manner in which that was to be effected, the matter was under consideration, and no decision had been arrived at. The Government wanted to secure the *bona fide* freedom of the slave from any legal trammels, and at the same time to avoid any sudden economic convulsion and consequent political and social disturbance. There was a danger that there might be a large exodus of freed slaves from the plantations.

—*Medical Missions at Home and Abroad* for January gives the names and locations of all medical missionaries holding British degrees, 239 in number, a net gain of 23 over 1895, and estimates that the United States and Canada are represented by about as many more, while the Continent is credited with but 10. About 500 physicians are now in the foreign field.

—The Manchester mission has just observed its anniversary. It maintains crowded preaching services at the Free Trad hall, the Central hall, the Grand Theater c Varieties and various chapels. It has concerts, lectures, lantern exhibitions, Bible classes, guild meetings in bewildering variety. Its relief and rescue and preventive agencies, conducted by a large staff of paid and unpaid workers, form a network of philanthropic beneficence that practically covers the city, including a labor yard, men's home, preventive and training home for girls, night shelter for women, casual ward for men, medical mission, district nursing among sick poor, maternity home, servants' registry employment bureau, food depot, cottage mission, girls' institute, lads' club and other departments.

—Honored as is the work of the Religious Tract Society, few persons regard it as a great auxiliary of foreign missions. Many will learn with surprise that it has publications in 219 languages, and that large grants of Christian literature, always to the full extent of the means at the society's disposal, are made to the leading missionary societies. In the course of the life of the Society no less a sum than £685,000 has been so expended. Last year the grants amounted to £32,561. The value of Christian literature for converts surely needs no words to emphasize it. In another way the R. T. S. does excellent service. Where missionaries have printing-presses in the mission stations, the R. T. S. makes grants of paper for printing, and has expended in the last fifty years £62,000 upon this object.—*Church Missionary Intelligencer.*

—The Luganda version of the whole Bible is the latest issue of the British and Foreign Bible Society. The shape of the book is singular, and the explanation of it is no less singular. It is three inches broad, or thereabout, and the *same thickness*. The Bible Society in this carried out the instructions given to them without asking the reason why. When they did ask, they were told it was in order to fit the book into one of Huntley and Palmer's 2-lb. biscuit-tins, leaving room at the side for a little book, "Oxford Helps to the Study of the Bible," and at the end for prayer and hymn-book. These tins are somewhat plentiful in the country now so many Europeans are residing there, and they protect the books from the voracity of white ants and other insect plagues.—*Idem.*

—An anonymous friend has offered the Church Army £1,500 for the special purpose of extending the society's work amongst the outcast, on condition that a further £8,500 is subscribed for the same purpose, in sums of £25 and upwards, by the end of February. In response to an appeal issued, over £2,600 of the required amount has already been subscribed.

—It is now definitely decided that H. S. Newman shall accompany Theodore Burtt to Pemba, in Africa. It is a responsible and hazardous enterprise in behalf of free labor in the African island, and with the hope and prospect of helping the cause of freedom, and mayhap, indirectly, helping the Government to remove a stain from the flag of Britain, but especially that true Christianity may thus find expression among Mohammedans and others.—*English Friend.*

—A most interesting and important volume of about 300 pages has been publisht by the English Friends, giving the papers and addresses presented at the recent Darlington Conference on Foreign Missions, and abundance of information concerning their work in foreign lands. The showing is most creditable.

ASIA.

Islam.—Cyrus Hamlin is always certain to say something whenever he speaks or takes his pen, but seldom has he uttered himself to better purpose or more forcibly than in his recent article on "The Failure of Islam." An engrost copy ought to be sent to His Serene Highness, whose thorny seat is on the Bosphorus.

—An item from the *Missionary Herald* says: How many Sunday-schools are there in the United States that are obliged to enforce a rule that adults can no longer be permitted to attend because there is no room to accommodate them? Such is the case with the Sunday-schools in Aintab, Central Turkey, which are now held at noon, and have a membership of over 3,000 children. More than half these children belong to the old Gregorian Church. While the Sunday-schools are thus prospering, inquiry meetings are held and are largely attended. And it is in that same city of Aintab, that not long since Prof. J. Rendal Harris, of Cambridge University, England, and his wife, spoke in one day to audiences numbering nearly 11,000.

—The American consul at Erzerum, writing Nov. 21 in a letter made public by the State Department, puts the number of orphans at 50,000 and adds: German charitable or religious societies are preparing to establish industrial orphan asylums at Oorfa, Cæsarea and elsewhere, and the Kaiserswerth deaconesses of Germany have made provision for receiving Armenian orphans at Smyrna, and 30 have been sent there from here. The British Government or its ambassador at Constantinople has initiated a movement leading towards settling a number of widows and their children on the island of Cyprus, more particularly, at present, at least, those within the province of Erzerum, which number in the cities of Erzerum, Erzinjan, and Baibourt 2,049 who are without means and are recipients of relief.

—The command to "begin at Jerusalem" was literally observed by the early promoters of medical missions, for one was establisht in that city as far back as 1824, and the number of outpatients visiting the English Mission Hospital for Jews at Jerusalem last year was 12,335, not including dressings to wounds, sores, etc., which numbered 11,880. The in-patients numbered 879. Many sick Jews had to be refused for lack of room. The patients came from Cairo, Alexandria, Damascus, etc., as well as from Jerusalem. The new hospital which is building will have 40 beds, 15 more than the one used at present, which was built in 1832. So still walks The Great Healer through the old city, over which He wept, in which He workt, and in which He prayed and died.—*Medical Missionary.*

India.—A Hindu named Aaron was the first native Indian convert educated and ordained a Christian minister. This was in 1733, by Ziegenbalg. There are now 1,000 natives ordained to the ministry of the Reformed Churches.

—I have heard more than once the opinion exprest that a missionary's life was a very humdrum sort of one, and greatly wanting in the spice of incident. I do not accept the idea and propose to pen a few incidents in proof. Some time since, while traveling over the country, I made note of the numerous and ingenious resorts of an unsophisticated native of India to make a refractory bullock that showed his determination not to pull any more by lying down in the road, bend his shoulders once more to the task. 1. He prodded him with his nail-pointed gad. This made him move on a little way when he dropt down again. 2. He got a long whip and tried this on him, ineffectually. 3. He wound a rope around the nose of the obstreperous quadruped so tightly he could not get his breath. This brought him to his feet and secured five minutes pull at the yoke. 4. He applied Chile powder (powdered red pepper) to both eyes. This was more effectual than all the rest. He helpt his fellow at the yoke for half an hour, and then down he came. 5. This time the irate driver graspt the tail of the reclining animal and, taking it in his mouth, bit it mercilessly. This was as effectual as the Chile powder, but made the biter some trouble to get the hair all out of his mouth. 6. His last resort was to put a live coal under the brute's caudal appendage. This brought the cart into the village. If any minister in America ever came across such ingenuity on the part of an American farmer in dealing with a balky horse, to divert his mind from wearying thoughts, let him speak. On another occasion I was called upon to decide a case of considerable gravity. A poor man, in a corner for cash, borrowed 10 rupees ($2.50) of a neighbor, and made over his wife to him as security for the same till such time as he could pay the debt, which was without interest in view of the kind of security given. Our poor man saved until he had 10 rupees in hand, and then called upon his neighbor to take his money and return his wife. The neighbor was so well pleased with the security he said he did not want the principal back.—*Rev. C. B. Ward.*

—H. F. Laflamme, a Canadian Baptist missionary, gives this vivid picture of an outcaste Sunday-school: There the children are, 77 of them, a tangle of lank arms and lean legs, their half-naked bodies glistening with oil, or grimy with filth accumulated by rolling in the gutter. The larger girls are distinguisht from the larger boys by having one end of the cloth skirt, common to the costumes of both sexes, pass up over the shoulder, and form a sort of loose waist. The smaller children dress in a small cloth, the size of a pocket-handkerchief. The hair crop, long, straight, black, and tangled, indicates the girls; that of the boys is shaved off close to the shining black scalp, with the exception of a short tuft, or top-knot, used by their elders as a handle by which to pull them,

when recalcitrant, into the path of duty. They crowd together like a flock of crows over a new find of spoiled grain.

—What woe, unspeakable and unimaginable, has descended upon the hapless millions of India, when to the awful scourge of the famine, the even more deadly infliction of the plague has been added. The stories are quite past belief that half the population of Bombay have fled the city in panic terror.

—The Rev. Robert Spurgeon, of Barisal, India, declares that there are districts in Barisal with populations of 300,000 and 500,000 without a single preacher, tho when an occasional visit is paid the people listen eagerly, and purchase copies of the Scriptures and tracts. What must the divine Head of the Church think of these neglected opportunities ?

—What a strange picture to our Western minds this experience gives ! A pupil in a mission college ; then a distinguished graduate of the university and a great linguist ; then a magistrate ; then a wandering fakir, who, while a fakir, carried about with him one book only, and that the Bible ; and, lastly, a Christian brought to Christ by reading the Bible which he had carried about with him while a heathen mendicant. We must go back to the earliest centuries to find a similar picture.—*Free Church Monthly.*

China.—According to the Rev. S. L. Baldwin, who has spent over 20 years in China, the following are the figures relating to this agency in that land: "There are 100 male and 50 female physicians, 150 male native medical students and 30 female students, 71 hospitals treating many thousands of patients, and the physicians attending yet other thousands at their homes, and 111 dispensaries. in which over 223,000 patients are treated. About $70,000 was spent in medical work last year."

—A missionary of the China Inland Society writes ; We are having a little difficulty at present with some in the matter of Sabbath observance. The Sabbath is a blessing they are slow to appreciate. Living, as so many of the Chinese do, on the verge of starvation, they are slow to see the advantage of one day's rest in seven, when there is a chance to earn something on the seventh day. As an example of Chinese poverty, one man who had a wife and several children, once gave as the reason for his absence from Sabbath worship, that they had no food in the home and he had taken the family over to his father's house in order to get a meal there.

—The contention that the only hope of missions lies in the education of children and not in the vain attempt to convert adults finds a strong refutation in the work of the late J. A. Leyenberger in China. During his missionary life he baptized 940 adults, 46 of whom were between the ages of fifty and sixty, and 27 were over seventy years of age.

—An American professor in Peking University says of the Chinese church, of which he is pastor, that it is rapidly coming up to self-support : "If the Methodist Church in the United States would do as liberally in proportion to its ability, it would give about $15,000,000 annually for missions." Our converts are better than we are, more liberal, more self-denying, and more prompt in their gifts.

Korea.—After being well-nigh shipwrecked at the hands of her officious pilots from abroad, Korea has entered upon a quieter era of reform, under influences nearer at home. The *Repository*, published in Seoul, remarks : "We gladly recognize the existence of the progressive party and the good work it is aiming to do : The widening and repairing of the main streets ; the careful expediture of government money ; the presence of capable foreigners in the law, war, and police departments ; the dismissal of incompetent clerks ; the redistricting the country into thirteen provinces ; and the fixed salaries of governors and magistrates, together

with the limiting of their power and privileges." Add to these the royal postal service in 11 cities and 14 smaller towns, and we have a hopeful outlook for the future.

—Rev. G. H. Jones writes: "In Korea the Protestant mission work is carried on at 40 different places. The storm of war and desolation has driven us ten years nearer our ultimate goal. The chief results have been the relief of Christianity from misconceptions of the people, the mastery of a hitherto unknown tongue, and the successful inauguration of a Christian foundation. Woman's work has been specially successful. The Protestant missionaries number 82. Of these 35 are Presbyterians (31 from the United States and 4 from Australia); 26 are Methodists from the United States (24 of the Methodist Episcopal Church and 2 of the Methodist Episcopal Church, South); 12 are of the Church of England from England; 5 are Baptists from the United States; 4 are independent. In October, 1895, there were reported 42 congregations, 528 baptized members, 567 probationers or inquirers who had given evidences of conversion and were applicants for baptism: 445 Sunday-school scholars. The mission of the Methodist Episcopal Church was commenced in 1885. It now reports 9 male and 15 female missionaries, 122 members, and 288 probationers.

Japan.—It is a striking fact, which those who question the power of the the Christian movement would do well to consider, that out of the half dozen so-called great papers (*Dai Shimbun*) of Japan, two are avowedly under the guidance of Christian principles. These two are the *Kokumin Shimbun* (the *Nation*) and the *Mainichi Shimbun* (the *Daily News*). No Japanese, certainly, would dispute the correctness of this classification. One may doubt, possibly, the religious influence of these journals; but they are stalwart champions of Christian ethics, and they have a wide hearing. Questions of public morality are continually discust in these papers, and from a Christian point of view. The influence of the Christians upon the great moral reforms of the day is undeniable—they are practically under Christian leadership. The Christians have already added largely to the commercial and industrial strength of the nation.—*The Outlook.*

—There are 15 publications in Japan devoted to the interests of women. Of these 3 are Christian. It is said that the late war with China has given a great impetus to female education in Japan. In the Mitsui Bank, of Osaka, the book keepers are all women. The fair sex is also pretty well represented in some of the Government offices.

—The Y. M. C. A. of Tokyo has on its roll the names of 347 members, active and associate, and 186 young men attend the Association's night school.

—A census of Christian charities in Japan has been prepared by Rev. Mr. Pettee, of Okayama, in which are given the names of 37 schools for the poor, having 1,317 pupils; 6 "homes" for various classes of persons, having 106 inmates, besides 22 orphanages having 1,189 inmates. There are also reported 16 hospitals, and 4 institutions for the Ainu. Some of these charities were organized and are supported by missionary societies, but the greater portion owe their origin and maintenance to individuals or churches, native or foreign. The oldest of these charities are a school for the poor and an orphan asylum at Yokohama, organized in 1871 by the Institute des Soeur de St. Enfant Jesus. The next oldest is an orphan asylum in Tokyo founded by the same sisters in 1873.

—Count Ito, the reforming Chancellor of Japan, has persuaded the empress to wear European dress. His object in doing so is to help to secure for Japanese women a higher social position. At present they have assigned to them an inferior place in society, and Count Ito's notion is that by dressing like Europeans

their standing will be raised. "If the women," it is argued, "begin to wear foreign attire, their husbands will be obliged to modify their houses and their whole manner of living."

AFRICA.

—There is little of Africa now that is not controlled by either Portugal, Italy, Germany, France, or Great Britain. Germany possesses an area five times as great as the original extent of its own country. The African possessions of France have been multiplied by five within the last decade. The only remaining portion of the great continent not under European protection, the Sudan, is in process of conquest, really by Great Britain, tho nominally by Egypt.

—If the Kongo River were laid down in Europe, it would extend from St. Petersburg, in the north, and Smyrna, in the east, to Athens and Naples, in the south, watering the whole of Europe with the exeeption of northern Scandinavia and eastern Russia.

—The English and German missionaries in East Africa introduced the custom of raising a white flag with a red cross upon the flag-staff in their stations on Saturdays, in order to tell the neighborhood that the Lord's day is on the morrow. The natives consequently call Sunday "flag-day."

—The late Mr. E. J. Glave wrote, in the *Century:* "A word as to African insects. In the swamps the mosquito is a vicious little fanatic. He assails you in clouds without the slightest provocation, and remains till killed. He is a keen observer, and if you are sitting in any posture which stretches your garments tightly over your leg, you feel a sharp sting which tells you the mosquito has noticed the fact. A small hole in your mosquito-net he notices at once, and will struggle through it, a wing and leg at a time, and when inside calls to a few friends and tells them the way he entered. They perch on the barrel of your rifle, when you are getting a bead on a fidgety buck, and bite in some painful spot just as you are about to pull the trigger. Other insects annoy you. Big moths, inquisitive about your lamp, enter your room at full speed, flutter noisily about your lamp, or try to commit suicide in your soup, leaving the fluff of their wings floating on the surface. The jigger burrows into your flesh, and starts in to raise a family in a little white bag beneath the surface of your skin. The proverbial little ant is a terror to mankind. The large brown driver-ant, marching in swarms of millions, with giant-ants as leaders and officers, is a dreadful enemy. They move over the ground like a dark-brown ribbon a foot wide, devouring every living thing they meet, from a grasshopper to a goat, if the beast can not escape. Their heads are furnisht with terrific nippers; if you are bitten, and attempt to pull away the insect, you will find that the head remains in your flesh. They will enter your house; no matter how well filled your larder was before the visit, it will contain nothing but bones afterward. The white ant does not bite you; his particular province is to destroy your most valuable property —your best trunks, your favorite shoes. In one night he will so attack a wooden box that when you lift it in the morning the bottom will drop out; he will eat a living eucalyptus-tree, and when he is in the district the poles of your house in a few months' time will crumble into dust. At a certain state of his existence he has wings, which he sheds at your meal-times into your dishes. Scorpions and tarantula spiders are only occasionally met. Large beetles come from long distances to see you, and end their journey by striking you in the face. Many insects of smaller caliber settle on the back of your neck, and when you try to brush them off sneak down your back. Small saw-flies feel particularly curious about your right eye when the left one is closed and you are trying to get a bead on a buck."

—Extraordinary steps have been taken by the authorities of Cape Colony to arrest the progress of the rinderpest, which, making its way southward from the Zambesi, has desolated Rhodesia, stript Khama's people in Bechuanaland of their most valuable property, and threatens to desolate the entire southern section of the continent. At its first irruption infected herds were promptly slaughtered—one of the causes of the revolt of the Matabeles was the refusal of the authorities to compensate the native owners for cattle thus slain. Then an attempt was made to prevent the infection spreading south of the Molopolo River; strong patrols were establisht on the southern bank—but in vain. A fresh boundary line—a fence of wire—was then constructed by the Cape authorities, at great expense, from the German territory on the west to the Transvaal on the east, and continued down to the south. The plague leapt this barrier, and appeared in three native localities. These were promptly fenced in. A double fence was then built right across Bechuanaland, with a five mile interspace, and this belt is incessantly patroled to prevent the crossing of cattle. In all, some 1,500 miles of wire fencing has been constructed, and the work has cost, including the police and patrols, over $2,000,000.

—The annual report of the Central Morocco Medical Mission gives us some idea of the anxieties which beset the work of Dr. Robert Kerr and his helpers. The Mission carries the Gospel to the Jews, Moors, Arabs, and Berbers in the center of Morocco. Rabat and Salee, with an aggregate population of 55,000 souls, 5,000 of them Jews, form the basis of operations, while the tribes lying between bring up the population to upwards of 400,000. Owing to civil war and the unsettled state of the country, no itinerating work was possible last year, but the medical mission was frequented by many of the people, 4,491 cases being treated during the nine months ending Sept. 30. What with the intrigue and fatalism of the Moslems, and the well-known ignorance of the superstitious Mograbin Jews, the workers see little encouragement, but their trust is in the Lord, who has purposes of grace in Morocco as well as in other countries.

—The American Sudan Mission has already 4 stations and 18 workers near the source of the Niger at Falaba, and now proproses to send another set of workers to occupy Timbuctoo. Two-thirds of the inhabitants of the Sierra Leone hinterland speak the Mendi language, and the Mendi are the Waganda of the West Coast, so the possibilities seem to be considerable, even though the surer way to reach the Sudan as a whole be through the Hausa-speaking nations.

—The Presbyterian Church of South Africa has now its General Assembly, in which are represented the Free Church, with 3 presbyteries ; the United Presbyterian Church, with 2 presbyteries; the separate presbyteries of Natal, Cape Town, and the Transvaal, and the congregation of Port Elizabeth. The united body claims to have 13,000 communicants, of whom three-fourths are natives. Outside this community there are 2 other Presbyterian churches in South Africa—the Dutch Reformed, with 160,000 members ; and the Basuto Church, with over 9,000 members.

—Dr. George F. Becker, of the United States Geological Survey, who has just returned from mining investigations in the Transvaal Republic, reports that that country contains the most stupendous gold deposits the world has ever seen. Within 15 miles of Johannesburg, he says, on what is called the main reef series, there is an amount of gold practically in sight, estimated to be worth $3,500,000,000, or nearly as much as the entire volume of gold coin now in the world. For the present gold is being taken out at the rate of $100,000,000 a year, and it would not be surprising if, within a few years, the South African gold out-

put equalled that of all the world besides. Most startling of all is the report which Dr. Becker brings from another American mining expert that, to the best of his knowledge and belief, the gold deposit, instead of being 30 miles long, is practically 1,200 miles long.

—The Pennsylvania Bible Society contributes $500 to pay the expenses of a second edition of the Tonga New Testament, for the missions of the Methodist Episcopal Church in East Africa. The translation was made by the Rev. E. H. Richards, superintendent of East African Missions. He will superintend the issuing of the new edition. The American Bible Society does the printing.

—The death of Baron Von Eltz adds another name to the roll of those who have fallen in their enthusiasm to bring Christ's kingdom of light and peace to Africa. He occupied the post of Commissioner for the German territories east of Lake Nyassa, and by strenuous efforts against the Arabs, had contributed in no small measure to the extinction of the slave trade in his district. To his children, as he called the German missionaries in our African Interlaaken (the land between Tanganyika and Nyassa), he was full of kindness. —*Blantyre Life and Work.*

—The missionaries of the Leipsic Society in East Africa are rejoicing that they henceforth will receive their mail regularly every three weeks. If they were in Alaska or in the Hudson Bay territory they would be glad to get it every three months! And we spoiled children of civilization grumble if our morning paper is late a few minutes. Revs. E. Ovir and K. Segebrock, two young Leipsic missionaries, were murdered by Arusha and Meri robbers, October 20, on their way to the Meri mountains, where they were to establish a new station.

—Bishop Tucker, now in England, states that the Uganda party, who left the coast November 28, were to go the first 14 miles of the journey by railway, and that he hoped they would be met on the coast of Kavirondo by the new steamer supplied by the Stanley and *Record* Fund and conveyed thence to their destination, thus saving a fortnight's marching. The new Government steamer, which was put together at the mouth of the Lake and was the first to float upon its waters, has suffered a disaster at Bukoba, the German station on the west coast, where it was driven on the rocky shore by a storm.

—Writing by the last Livingstonia mail from Ekwendeni, the headquarters of the mission which has tamed the Ngoni on the western uplands of Lake Nyasa, Dr. W. A. Elmslie reports continued progress up to the end of last July. The 17 schools, with above 1,000 eager scholars in daily attendance, were all in operation, and all studying the Word of God. which they purchase for themselves.

—We may give thanks to-day that the spirit of place is so wide-spread. Following hard after the good news about the Venezuelan difficulty comes the tidings that Italy has resigned her protectorate over Abyssinia and has recognized the independence of that plucky African country, whose Christian king and soldiers, it will be remembered, gave the Italian army the most ignominious drubbing several months ago. It was feared that Italy, to maintain her military standing, would continue this expensive and bloody war at all costs. Now that the present treaty has been concluded on a broad and liberal basis, peace will reign between these two countries, and one more long step has been taken towards the recognition of the oft-ignored fact that weak and "uncivilized" nations have rights that should be respected.—*Golden Rule.*

—King Menelek of Abyssinia claims to have treatad the Jews more kindly and justly than others have done. "There are more than 300,000 of them in my kingdom," he said lately to a missionary; "and though they enjoy almost complete independence, they are obedient and industrious subjects. They never conspire, pay all tributes, and respect our *abuna* as much as do the Christians. If they are worse in Europe, it is because the Christians, too, are worse. Our Lord Jesus forgave them on the cross; why should we persecute them?"

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